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Federation's Main Event—an Evening with Peter Sagal

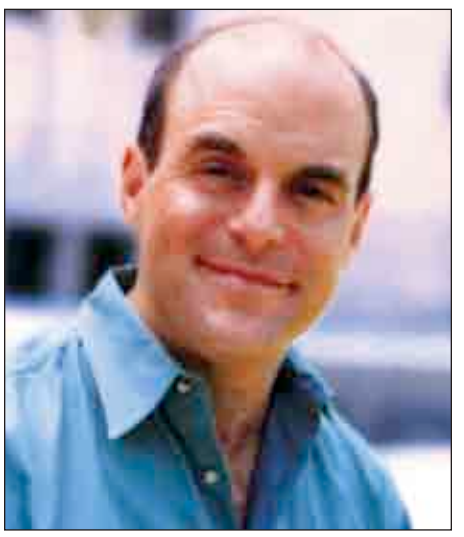
Jeffrey Lazor, special to the WJN

The Jewish Federation of Greater Ann Arbor will welcome Peter Sagal from NPR's "Wait, Wait… Don't Tell Me" on November 17, at the Ypsilanti Marriott Eagle Crest Resort for the Annual Main Event.

For the ninth year, the Jewish Federation is very fortunate to have the generous support of the Ford Motor Company. This continued support ensures that the Main Event remains one of the most celebrated community events in Greater Ann Arbor.

As the host of National Public Radio's "Wait, Wait... Don't Tell Me," Peter Sagal is heard by more than three million people every week, on 450 public radio stations nationwide and via a popular podcast. In 2008, the show passed its tenth anniversary and received the prestigious Peabody Award. The hour-long show has captivated news junkies across the country with its lighthearted approach to current events, and has become the biggest weekend radio phenomenon since "A Prairie Home Companion."

At the podium, Sagal takes audiences behind the scenes of "Wait, Wait…" to explore the show's beginnings, some of its more memorable moments, and a look at today's news stories. Whether providing insightful, colorful commentary on current events or a behind the scenes peek at one of the funniest shows on radio, Sagal never fails to inform and entertain.



Peter Sagal

Ron and Dr. Julie Perry, and Dr. Jonathan Trobe and Joan Lowenstein chair the 2009 Main Event. This year's program will bring a different feel to the long running community event. "Hosting Peter Sagal is a departure from the typical speakers we have welcomed to Greater Ann Arbor in the past. We anticipate that Mr. Sagal's lighter, yet still educational tone will be refreshing and well-received," said Lowenstein and Trobe.

The Main Event also represents an opportunity for people to come together and support the community. "We are very happy to be involved with this event. It gives the entire Jewish community an opportunity to meet and to celebrate the Federation's Annual Campaign, and makes a significant contribution to local and international needs," remarked Ron Perry. Guests will have an opportunity at the event to make their gift to the Jewish Federation's 2010 Annual Campaign. ■

For more information, contact Jeffrey Lazor at the Jewish Federation of Greater Ann Arbor, either by phone at 677-0100 or by email to jeffl azor@jewishannarbor.org. Invitations will be sent out in early October.

Head of Rabbis for Human Rights to speak at events on October 29

Martha Kransdorff, special to the WJN

Rabbi Arik Ascherman of Jerusalem, executive director of Rabbis for Human Rights (RHR)-Israel, will speak at the Jewish Community Center of Greater Ann Arbor on Thursday, October 29 at 8 p.m. His talk will provide an update on RHR's new projects and the ongoing work of the organization. The program will conclude with a reception.

Co-sponsors to date include Beth Israel Congregation, Temple Beth Emeth, the Ann Arbor Reconstructionist Havurah, the Jewish Community Center of Great Ann Arbor, Pardes Hannah, and Brit Tzedek v'Shalom (Ann Arbor chapter). Rabbi Rob Dobrusin of Beth Israel Congregation and Rabbi Bob Levy of Temple Beth Emeth will provide introductions and comments. They are members of RHR-North America, an organization of rabbis representing all streams of Judaism dedicated to expanding support for the mission and work of RHR in Israel.

Arik Ascherman

A native of Erie, Pennsylvania, Rabbi Ascherman is a 1981 graduate of Harvard University and was ordained in 1989 by Hebrew Union College. Since RHR-Israel was founded in 1988, he has headed the organization of more than 100 Israeli rabbis committed to education, advocacy, prayer and action in support of the human rights of all people. He is married to Rabbi Einat Ramon, the first Israeli-born woman ordained as a rabbi.

During his visit here in 2007, Rabbi Ascherman met with University of Michigan Hillel students and others working to conduct dialogue on the Middle East. It is likely that something similar will be scheduled this year.

A fundraising dinner is scheduled at 6 p.m. to honor Rabbi Ascherman and the work of RHR. The host committee for the dinner includes Aaron and Aura Ahuvia, Ed and Ellie Davidson and Diane Lehman Wilson. Seats are still available. For information on this event, contact Helene Tamarin, 484-2133 or htamarin@umich.edu. Donations to RHR are encouraged to support it in "upholding the moral vision of Israel, maintaining Jewish values in the face of devastating violence."

For additional information about Ann Arbor events, contact Ed Davidson at 973-0751 or davidson@umich.edu or Martha Kransdorf at 663-7933 or mkransdo@umich.edu. ■

For additional information about Rabbis for Human Rights, visit the websites www.rhr-na.org and www.rhr.israel.net.c-rabbis.

Lydia Cacho Riberito to receive U-M Wallenberg Medal

Jill McDonough, special to the WJN

Mexican journalist, author, feminist, and human-rights activist Lydia Cacho Ribeiro will be awarded the nineteenth University of Michigan Wallenberg Medal on Thursday, October 8, at 7:30 p.m., in Rackham Auditorium. After the medal presentation, Cacho will give the Wallenberg Lecture.

Lydia Cacho Ribeiro

A fearless and courageous defender of the rights of women and children in Mexico, Cacho routinely risks her life to shelter women from abuse and challenge powerful government and business leaders who profit from child prostitution and pornography. Journalist Marianne Pearl has described Cacho as "a woman of great strength and courage, and who is deeply committed to ethical journalism and the advancement of human rights in Mexico for the long haul."

In her 2005 book, *Los Demonios del Edén* (Demons of Eden), Cacho accused a prominent businessman of protecting a child pornographer, which resulted in her illegal arrest. While in jail she was beaten and abused. She became the first woman to bring a case to the Mexican Supreme Court; the court ruled that the content of her book was truthful. Cacho is the founder of Ciam Cancún, a shelter for battered women and children, which has provided refuge for countless individuals. She has spoken out against the abuse of women in Mexico, citing the unsolved murders in Ciudad Juárez as a call to action against the failure to bring justice to perpetrators of violence against women.

Confronted with countless credible threats against her life, Cacho has refused offers of asylum from the United States, France, and Spain. She will not leave her

continued on page 2

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Community

Wallenberg, from page 1

country and abandon the women and children she has dedicated her life to protecting. An April 2007 *Washington Post* article described Cacho as "one of Mexico's most celebrated and imperiled journalists." The article went on to explain that she "is a target in a country where at least seventeen journalists have been killed in the past five years and that trailed only Iraq in media deaths during 2006. Do-gooders and victims want to meet her, want to share their stories. Bad guys, well, they want her in a coffin."

Cacho was born in 1963 in Mexico City to a Mexican father and a French feminist with a Portuguese background. She has published hundreds of articles, a book of poetry, a novel, several books of essays on human rights, and other nonfiction works. She speaks Spanish, French, Portuguese, and English.

Cacho has received many awards for her work as a humanitarian and a journalist, including the State Journalists Prize in 2000, the Amnesty International Ginetta Sagan Award for Women and Children's Rights in 2007, and the UNESCO/Guillermo Cano Freedom of Expression Award in 2008. The Ginetta Sagan Amnesty International Award committee said of her: "Lydia remains deeply humbled and genuine. She is rooted in her community and no amount of recognition will ever change this."

Lydia Cacho Ribeiro's unflinching determination to carry on her work in the face of repeated threats on her life makes her a superb example of the humanitarianism of Raoul Wallenberg.

The University of Michigan Raoul Wallenberg Endowment was established in 1985 to commemorate Wallenberg and to recognize those whose own courageous actions call to mind Wallenberg's extraordinary accomplishments and values.

A 1935 graduate of the University of Michigan College of Architecture, Swedish diplomat Raoul Wallenberg saved the lives of tens of thousands of Hungarian Jews near the end of World War II. Working in Budapest in the late 1930s, Wallenberg came into contact with many Jewish refugees from Europe. In 1944, at the request of Jewish organizations and the American War Refugee Board, the Swedish Foreign Ministry sent Wallenberg on a rescue mission to Budapest. Over the course of six months, Wallenberg issued thousands of protective passports. He confronted Hungarian and German guards to secure the release of Jews whom he claimed were under Swedish protection, placing some 15,000 Jews into thirty-one Safe Houses.

After reporting to Soviet headquarters in Budapest on January 17, 1945, Wallenberg vanished into the Soviet Gulag. Although the Russians claim that Wallenberg died in 1947, the results of numerous investigations into his whereabouts remain inconclusive.

JCC gets challenge grant for lounge renovations from JCS

Margi Brawer, special to the WJN

The Jewish Community Center of Greater Ann Arbor serves as the hub of communal life for the local Jewish community. Because it is central to so many community events, the Newman, Gelman and Levine lounges are in demand from morning to night daily. The constant use coupled with aging infrastructure has taken a toll on the lounges. The Jewish Cultural Society, which considers the JCC its home, has offered to fund one half of the cost of completely renovating and redecorating the lounges, if the JCC can raise the other half of the necessary funds.

Architect plans are complete and the total cost is estimated at $66,000 requiring the JCC to raise $33,000 to match the Jewish Cultural Society's generous contribution. The Newman, Gelman and Levine families, for whom the rooms are named, have already pledged to generously support the project as has the Ann Arbor Reconstructionist Havurah that also use the facility.

B'nai mitzvot, holiday celebrations, meetings, religious services, speakers and a plethora of other events are regularly scheduled in the rooms. Because of the broad use, the entire community stands to benefit from the proposed renovations. JCC Executive Director Leslie Bash hopes the community will join in this effort and donate $100 or more to help make new JCC lounges a reality. "We understand that it is difficult to ask everyone to reach into their pockets again, and we know that people are facing difficult choices right now. However, if each of us gives just a little, we will all gain a lot."

Seth Penchansky, president of JCC's board of directors, adds "We need families in our community to join the $100 Lounge Renovation Challenge. The JCC has accomplished a great deal in the last several years in enhancing your Jewish community building—all with community support."

For more information on the lounge renovation, contact Leslie Bash at 971-0990 or lesliebash@jccfed.org. ■

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

Best wishes for a healthy, happy and sweet New Year
לשנה טובה תכתבו ותחתמו
from the staff of the Washtenaw Jewish News

Religion's relationship to terror topic of talk by Amos Guiora

Patty Gillum, special to the WJN

How should we work to curtail the threat of new terrorist attacks? Author Amos N. Guiora challenges conventional wisdom on this globally debated subject by arguing for an unusual technique: limiting religious freedom. Guiora will speak on the topic of "Freedom from Religion" October 25 from 10 a.m.–noon at the Jewish Community Center of Greater Ann Arbor. The Jewish Cultural Society and the JCC are sponsoring this "Sunday Schmooze" event.

In his book, also entitled *Freedom from Religion*, Guiora argues that Western and Middle Eastern tolerance of religious extremism has led to the current security crisis that our world now faces. By exploring the different policies and challenges arising in five countries—the United States, the United Kingdom, the Netherlands, Turkey, and Israel—Guiora shares his insights on religion's relationship to terror.

Amos N. Guiora

Guiora's views are based on his own counter-terrorism experience in Israel and the U.S. as well as information gleaned from an international advisory group of leading scholars from all five countries under review. Guiora addresses not just Islamic extremism, but Christian and Jewish varieties as well, at the University of Utah's SJ Quinney College of Law where Guiora teaches classes. He has published four books--three on counterterrorism. In addition, he served for 19 years in the Israel Defense Forces where he held senior command positions as part of the Judge Advocate General's Corps. ■

Journalist Orly Halpern to talk on Hamas and the Arab World

Ed Davidson, special to the WJN

Israeli-American Reporter Orly Halpern will speak to the Ann Arbor Jewish community on "Hamas, Iran, and the Arab World: what threatens Israel's existence, what does not, and why?" on Tuesday, October 13, 7:30 p.m. The talk will take place in Temple Beth Emeth's Social Hall.

Orly Halpern

Orly Halpern grew up in Orange County, California and Tucson, Arizona. A visit to the Middle East as a teenager enticed her to return as an adult. Since moving to Jerusalem and becoming a journalist, her reporting has focused on the Arab-Israeli conflict. But in 2003 she traveled by a string of taxis to Baghdad where she spent a year living in and reporting from Iraq. (During that time she and a colleague were kidnapped by insurgents near Falluja, but thanks to her knowledge of Arabic and her familiarity with Arab culture she was able to talk their way free.) Since then she has served as the Middle East correspondent for *The Jerusalem Post* and *The Forward*, traveling across the Arab and Muslim world to learn about its politics and people. She developed a particular interest in Jewish communities living amongst the Arabs. She has spent Passover with the last Afghan Jew in Kabul and with Bahraini Jews in Manama.

Today Halpern continues to roam the region as a freelance journalist. Her reports have appeared in many newspapers and magazines, including *US News* and *World Report, Dallas Morning News, Globe and Mail, New York Sun, San Francisco Chronicle, Christian Science Monitor, Ha'aretz, McClatchy Newspapers, Hadassah,* and *Homemakers* (Canada). During the Second Lebanon War she reported for *US News* and was an analyst on *Fox News*. In the summer of 2007 she traveled to Rwanda and wrote about the empowerment of women since the genocide there. She learned that many of the Tutsi victims identify with the Jews.

Halpern joined Twitter this year and quickly became #8 on JTA's list of 100 most influential Jewish Twitterers, (http://blogs.jta.org/telegraph/article/2009/05/01/1004826/jtas-100-most-influential-jewish-twitterers).

She is now writing a book about her year living among Iraqis and hearing their stories, all the while hiding her other identities, Jewish and Israeli, from the locals she met across the country, including Shiites in Sadr City, Sunnis in Falluja, and Saddam's extended family in Tikrit.

While in Ann Arbor, Halpern will also speak at the University of Michigan's Center for Middle Eastern and North African Studies (CMENAS) on Monday, October 12, at noon, on "Hamas: who they are, what do they want, should we talk to them, are they an existential threat?" in Room 1636, International Institute, School of Social Work Building, southwest corner of East and South University Avenues. The talk is open to the public. For further information, contact Amber Blomquist, at 764-0553, or akblomqu@umich.edu. Additional area venues, and discussions with student groups, are in the planning stages. For further information, contact Ed Davidson at 973-0751 or davidson@umich.edu.

JCS annual board retreat formulates mission for present, vision for future

Adam Liebowitz, special to the WJN

On August 16, the Jewish Cultural Society conducted its annual board retreat at the Jewish Community Center of Greater Ann Arbor. Twelve board members and staff were in attendance. The purpose of the board retreat was to strategically plan for the future of the organization. This year's event started with the very basic but difficult task of formulating a mission statement for the present and a vision statement for the future.

The JCS was fortunate enough to have Gary Magenta, a professional coach, volunteer to facilitate this year's retreat. Magenta, a past JCS member, conducted phone interviews prior to the August 16 meeting to gain insight about current and past JCS board members' vision for the future. These interviews resulted in a draft vision statement.

Magenta began the board retreat with introductions and an icebreaker–he asked each participant to state their name, connection to the JCS, and what CD was in their car's CD player. The group then agreed on goals for the day, which were to refine the draft vision statement, write a mission statement, and create three to five goals to support the mission and vision statements.

Magenta explained the definition and purpose of a vision statement and presented the vision statements of some well known and successful companies such as Google and Microsoft. Then the group took a look at their own draft vision statement. After several hours of discussion and fine tuning, the group agreed on a vision statement, which in part reads: "We will be a welcoming home for everyone interested in being part of a secular humanistic community where Jewish traditions, history, culture, and values are celebrated through lifecycle events, Sunday school, adult programming, holiday observance, and social activities."

Once the group agreed on the vision statement, the mission statement was developed in much less time. The JCS mission statement is as follows: "We are a full-service secular humanistic Jewish community welcoming everyone to share in the traditions, history, culture, and values of the Jewish People."

Before the retreat ended for the day, the basis for five goals to support the mission and vision were developed, and the group agreed to reconvene on August 30 to continue the work that was begun.

On August 30, Magenta again lead the group in a discussion, focusing on each of the five goals, including where the JCS is currently, where should the JCS be in the future, and what will it take to get there. In this manner, 15 specific objectives were formulated. These objectives will be the basis for action throughout this year and possibly next year as well.

At the end of the board retreat, there was a general feeling of accomplishment and delight in the results. When asked how he felt about the outcome, Magenta said, "The JCS board has done a spectacular job of creating a vision and mission for the organization. I believe this clarity and focus provides the foundation for the JCS to grow and better serve the community."

"The board retreat proved to be a real community building experience." stated Julie Gales, JCS *madrikha*. "The collaborative work we did to create our community's new vision and mission statements has helped us create stronger bonds of friendship and shared leadership among board members. It's a great place to be as we enter a new year together."

Adam Liebowitz is president of the Jewish Cultural Society.

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22nd Annual Jewish Book Festival November 3-15

Margi Brawer, special to the WJN

The Jewish Community Center of Greater Ann Arbor will hold its 22nd Annual Jewish Book Festival, November 3–15, at the JCC. Mimi Chapman, Fran Martin and Esther Ullman are the Book Festival chairs. The event is supported by the Fred and Ned Shure Endowment, as well as many local community organizations, businesses, and individuals. Twenty compelling and diverse authors are schedule to speak during noontime Lunch & Learn events, Monday through Thursday evening presentations and on both Sundays. All author presentations are free and open to the public. Lunch may be purchased at the daily Lunch & Learn programs for $10 in advance or $12 at the door.

Tuesday, November 3, 7:30 p.m.

Jeff Zaslow, author of The Girls from Ames

Meet the Ames Girls: 11 childhood friends who formed a special bond growing up in Ames, Iowa. As young women, they moved to eight different states, yet managed to maintain an enduring friendship that would carry them through college and careers, marriage and motherhood, dating and divorce, a child's illness and the mysterious death of one member of their group.

Jef rey Zaslow

The Girls from Ames is a testament to the deep bonds of women as they experience life's joys and challenges—and the power of friendship to triumph over heartbreak and unexpected tragedy. The girls, now in their forties, have a lifetime of memories in common, some evocative of their generation and some that will resonate with any woman who has ever had a friend.

Jeffrey Zaslow is a *Wall Street Journal* columnist and co-author, with Randy Pausch, of *The Last Lecture*, the #1 *New York Times* bestseller, now translated into 41 languages. *The Girls From Ames* grew out of one of Zaslow's columns.

Sponsored by Simply Scrumptious Catering

Wednesday, November 4, noon

Dan Senor, co-author of Start-Up Nation

Dan Senor and Paul Singer's *Start-Up Nation* addresses the trillion-dollar question: How is it that Israel—a country of 7.1 million, surrounded by enemies, in a constant state of war, with no natural resources—produces more start-up companies than large, peaceful nations like Canada, Japan, China, India, and the U.K.? With the savvy of foreign policy insiders, Senor and Singer examine Israeli culture and government to reveal the secrets behind the world's first ever "start-up nation." As countries across the globe restart their own economies, and businesses try to re-energize their entrepreneurial spirit, one can look to Israel for some impressive, surprising clues. *Start-Up Nation* provides a fascinating expert look at Israel's meteoric rise in the global economy — with timely hints for a world reeling from financial crisis.

Dan Senor

Dan Senor worked in congress, as both a foreign policy advisor and communications director to former U.S. Senator and Energy Secretary Spencer Abraham (R-MI) before becoming joining the administration of President George W. Bush as deputy White House press secretary. During the Iraq war, he was a Pentagon and White House advisor based in the Middle East. He has written extensively about the Middle East for publications including the *Wall Street Journal*, the *New York Times*, the *Washington Post*, the *New York Post*, and the *Weekly Standard* and worked for Fox News. Senor holds an MBA from Harvard Business School.

Wednesday, November 4, 7:30 p.m.

Jonathan Cohn, author of Sick, The Untold Story of America's Health Care Crisis—and the People Who Pay the Price

America's health care system is unraveling. Every day, millions of hard-working people struggle to find affordable medical treatment for themselves and their families. Some of these people end up losing money. Others end up losing something more valuable: their health or even their lives. In this powerful work of original reportage, Jonathan Cohn travels across the United States to investigate why this crisis is happening and to see, first-hand, its impact on ordinary Americans.

Jonathan Cohn

Jonathan Cohn is a senior editor at *The New Republic*, where he has written about national politics and its influence on American communities for the past decade. He is also a senior fellow at the think-tank Demos and a contributing editor at *The American Prospect*, where he served previously as the executive editor. Cohn, who has been a media fellow with the Kaiser Family Foundation, has written for the *New York Times, Washington Post, Newsweek, Mother Jones, Rolling Stone,* and *Slate*. A graduate of Harvard University, he now lives in Ann Arbor, with his wife and two children.

Sponsored by Jewish Cultural Society

Thursday, November 5, noon

S. J. Rozan, author of The Shanghai Moon

In *The Shanghai Moon*, the hunt for a valuable brooch propels S.J. Rozan's ninth Lydia Chin and Bill Smith nail-biter. In 1938, Rosalie Gilder, an 18-year old Jewish refugee, fled Nazi-annexed Austria for Shanghai, which, as an open city, provided safe haven for thousands of Jews during World War II. There, she married an aristocratic and the couple had a jeweler create the Shanghai Moon, a brooch combining Rosalie's mother's diamonds with his ancestors' rare jade, which became a symbol of their union.

Its disappearance during WWII interests treasure hunters in the present day. In search of the Shanghai Moon, Lydia and Bill follow a trail to Manhattan's Chinatown, where some connected to the brooch have been murdered. Now Lydia and Bill must unravel the truth about the Shanghai Moon and the events that surrounded its disappearance sixty years ago during the chaos of war and revolution, if they are to stop more killings and uncover the truth of what is going on today.

S.J. Rozan

S.J. Rozan was born and raised in the Bronx and is a long-time Manhattan resident. An architect for many years, she is now a full-time writer. Her critically acclaimed, award-winning novels and stories have won most of crime fiction's greatest honors, including the Edgar, Anthony, Shamus, Macavity, and the Nero Award.

Thursday, November 5, 7:30 p.m.

Abigail Pogrebin, author of One and the Same

In *One and the Same*, Abigail Pogrebin takes an unsparing look at the bizarre and exhilarating experience of being an identical twin. In examining what it means to go through life as a double, Pogrebin weaves her own personal story with extensive research and revealing interviews. Pogebrin talks to twins with fascinating stories: a pair who still dress alike as adults, twins who measure every success by the other, a twin unraveled by the loss of his identical twin brother in 9/11 tragedy, and twins who survived the chilling experiments of Nazi doctor Josef Mengele. *One and the Same* explores the intimacy between twins and uncovers what twins can tell the rest of us about how we all forge a unique identity in the world.

Abigail Pogrebin

Abigail Pogrebin is also the author of *Stars of David: Prominent Jews Talk About Being Jewish*. A Yale graduate, she has written for many national publications and was a producer for Mike Wallace at *60 Minutes*, Charlie Rose, Bill Moyers, and Fred Friendly. She lives with her husband and two children in Manhattan—a mile from her identical twin sister, *New York Times* reporter Robin Pogrebin.

Friday, November 6, noon

Michael Rosen, author of What Else But Home

One day, Michael Rosen's seven-year-old son Ripton decided to join a pick-up game in the park. After the game, Ripton asked his new friends if they wanted to come back to his house. Over time, five of the boys—all black and Hispanic, from an impoverished neighborhood across the park—became a fixture in the Rosens' home and eventually started referring to Michael and his wife Leslie as their parents. As the boys began to see the Rosens as more than just an arcade of middle-class creature comforts; the Rosens began to learn the full stories of the boys' fractured lives. Michael and Leslie decided that their responsibility, like that of parents everywhere, was to help all their boys get a start in life.

Michael Rosen

So began a turbulent learning experience for all, movingly depicted in *What Else But Home*. It's a quest to escape the previously inevitable, a test of the resilience of a newly assembled family, a love story unlike any other, and a celebration of the fact that, whatever the differences, baseball and commitment can help bridge them.

Michael Rosen, a community organizer, is also the author of *Turning Words, Spinning Worlds*. He is a former real estate developer and former CEO of a publicly traded company destroyed in the events of September 11, 2001. He lives in New York, and with his wife, Leslie Gruss, helps raise the "extended Rosen family."

Sunday, November 8, 12:15 p.m.

Children's Program: Afternoon Tea featuring Rebecca Rubin, the newest American Girl Doll. Luncheon and Tea $7.50

Meet Rebecca Rubin, the newest member of the American Girl Doll family. The Rebecca series includes six fiction titles, for readers 8–12 years old, about a Russian-Jewish girl growing up in the Lower East Side in 1914–1915. This period captures the moment when the Jewish experience in America became inseparably intertwined with cultural developments that shaped the entire nation: massive immigration, the labor movement, and the movie industry. Rebecca's stories bring these important events to life for young readers.

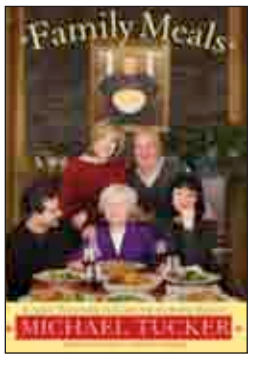
Attendees are invited to dress as their favorite American Girl and come enjoy tea sandwiches, cookies and games. Everyone who purchases a Rebecca book will be entered into a raffle for a new Rebecca Rubin doll.

Sponsored by Perlove-Siegel Families

Sunday, November 8, 7:30 p.m.

Michael Tucker, author of Family Meals: Coming Together to Care for an Aging Parent *and Jill Eikenberry*

Michael Tucker was born into a large Jewish family. Growing up, his parents, grandparents, uncles, aunts, and cousins were a constant presence. When it came for his own family, he opted for a more "American" model—he and his wife Jill pursued their careers and their adult children lived on separate coasts. When Jill's mom was diagnosed with dementia, the family came together in a way that none of them could have imagined. *Family Meals* is about children becoming adults; it's about an aged parent becoming a child; it's about a husband and wife realizing that the direction of their life is never the issue—only that they're moving in that direction together.



Michael Tucker is an actor and author, best known for his portrayal of Stuart Markowitz in the NBC series, *LA Law*. He and his wife, actress and fellow *L.A. Law* co-star, Jill Eikenberry, now split their time between New York City and their home in Umbria, Italy.

Sponsored by Jewish Family Services

Monday, November 9, noon

Howard Blum, author of American Lightning

American Lightning begins with an explosion that reverberated across the country—and into the very heart of early-twentieth-century America. On the morning of October 1, 1910, the walls of *the Los Angeles Times* Building buckled as a thunderous detonation sent men, machinery, and mortar rocketing into the night air. When at last the wreckage had been sifted, 21 people were dead and dozens more injured. As it turned out, this was just a prelude to the devastation that was to come.

Howard Blum

The *L.A. Times* was at the center of a "you must take sides" conflict between labor and capitalism, and management quickly blamed union terrorists. Interweaving the tales of Billy Burns, a private detective known as the "American Sherlock Holmes"; famed attorney Clarence Darrow, of Scopes Monkey Trial fame; and filmmaker D.W. Griffith, director of *Birth of a Nation*, Blum weaves an early twentieth century murder mystery. *American Lightning* is a story still reverberates today. It is a masterpiece of narrative nonfiction.

Howard Blum, an award-winning former reporter for the *New York Times*, is currently a contributing editor of *Vanity Fair*. Blum is the also the author of several bestselling nonfiction books, including *The Brigade, The Gold of Exodus, Gangland,* and *Wanted! The Brigade* is being made into a major motion picture by Miramax Films. This is Blum's second appearance at the Ann Arbor Jewish Book Festival

Monday, November 9, 7:30 p.m. Baseball Night

Brooks Mendell, author of Beaverball

Beaverball details the story of a team of unlikely winners. In 1993, the Massachusetts Institute of Technology (MIT) Varsity Baseball Team—known more for its SAT scores than its batting average—won its first ever championship. How did this team, without athletic recruiting or scholarships, achieve beyond expectations? Brooks Mendell brings the reader into the locker room humming *Adom Olam*, into the dugout to share matzo during a doubleheader, and inside MIT's auditoriums where homemade robots engage in mechanical warfare. Coached by a former Marine reservist, the team learns to overcome adversity on and off the field. The story reminds readers of the impact that coaches, parents and teachers have on developing their values, human potential, and leadership skills.

Brooks Mendell

Brooks Mendell speaks professionally and is president of Forisk Consulting. A Fulbright Scholar, Brooks earned degrees at MIT and UC Berkeley, and a PhD from the University of Georgia. At MIT, Brooks was co-captain and co-MVP of the record-setting 1993 baseball team.

Ira Berkow. author of The Corporal Was a Pitcher

The Corporal Was a Pitcher recounts Lou Brissie's struggle to overcome incredible odds and become one of the "nation's greatest." In December 1944, 6 of 11 American corporals died when an enemy shell hit their transport in Northern Italy. The promising Major League pitcher Lou Brissie survived, although with a debilitating leg injury. When the doctors wanted to amputate, Brissie implored them to save the leg. They did, and Brissie fought his way into the Major League while wearing a knee-to-ankle, steel-and-aluminum brace.

Ira Berkow.

Berkow profiles Brissie's courage in overcoming his injuries and realizing his dream, but he also details the man's post-baseball career, in which he inspired injured veterans and sick children with his calming presence, sincerity, and history of overcoming the odds. *The Corporal Was a Pitcher* is a must-read not only for baseball fans, but also for anyone looking to find inspiration from a man who never quit despite the odds being stacked so highly against him.

Ira Berkow, a sports columnist and feature writer for the *New York Times* for more than 25 years, won the Pulitzer Prize in 2001. He is the author of 18 books, including the best sellers *Red: A Biography of Red Smith* and *Maxwell Street: Survival in a Bazaar*, as well as two memoirs, *Full Swing* and *To the Hoop*.

Sponsored by Temple Beth Emeth

Tuesday, November 10, noon

Kurt Roberg, author of A Visa or Your Life!: A Boy's Life and the Odyssey of His Escape from Nazi Germany

This autobiography is the story of a Jewish teen growing up in Nazi Germany. The author recounts his youthful experiences and impressions, the restrictions and degradations forced on Jews by a hostile, totalitarian regime, and the ultimate struggle to secure the permits and visas for a life-saving emigration. After his escape to Holland, he is caught there in the

Kurt Roberg

Continues on page 6

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Jewish Book Festival

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grips of war. His problems do not end when he finally reaches the United States. The author then takes the reader to New York City of the 1940s and US army life in World War II during his tour of duty in the Pacific. His trips back to Germany after the war open a door to the emotions of returning to a scene of humiliation and brutality, as well as recognition of those righteous people who helped his family in their hour of need. The book relates a wealth of historic information and succeeds in painting a vivid picture of a world at war, a young man and his family's escape to freedom, and coming to terms with the past through redemption and recognition.

Kurt Roberg was born in Germany and lived there during Hitler's rise to power. He eventually immigrated to the United States. Now retired from business, his fascination with history and researching his family genealogy are evident in his writing. His first book, written in German, was published in 2005. Roberg has given presentations on his experiences in Nazi Germany and participated in exhibits at the Jewish Museum in Berlin.

Tuesday, November 10, 7:30 p.m.

Chris Bohjalian, author of Skeletons at the Feast

Skeletons at the Feast is a WWII love story, set in the waning months of the war when a group of people begin the longest journey of their lives. At the center is Anna, the daughter of Prussian aristocrats, and her first love, a Scottish prisoner of war. But he is the enemy, and their love must remain a closely guarded secret. Only Manfred, a Wehrmacht corporal, knows the truth. As these unlikely allies flee the advancing Russians, their flight will test the trio's love and friendship and forever bind them together.

Chris Bohjalian

What's particularly interesting about this novel is its connection to a piece of real history—a diary. The book was inspired by an actual diary a friend asked Bohjalian to read in 1998; it had been kept by his friend's East Prussian grandmother from 1920 to 1945. Eight years later, Bohjalian read a history of that time and recalled the diary; after a second reading, it inspired his novel.

Chris Bohjalian is the critically acclaimed author of 11 novels, including the #1 *New York Times* bestseller and Oprah's Book Club selection *Midwives*. His most recent novel, *The Double Bind*, hit the *New York Times* bestseller list in both hardcover and paperback. His work has been translated into 25 languages.

Wednesday, November 11, noon

Steve Luxenberg, author of Annie's Ghosts

Steve Luxenberg's mother Beth claimed throughout her life she was an only child. Then, a few years before her death in 1999, Beth admitted out of the blue to having a disabled younger sister named Annie. Beth's failing health precluded Luxenberg and his siblings from learning any more. After Beth's death, Luxenberg began to dig for answers. And as he dug, he uncovered more information, both puzzling and shocking. His dual roles as reporter and son proved both a blessing and curse; the journalist dug furiously for facts, while the son wondered if long-buried secrets were best kept that way. His questions were many: What prompted Annie's commitment, at age 21, to Eloise Hospital, southeastern Michigan's sprawling psychiatric facility? Why was there next to no record of her early years? Most baffling of all, why did Beth, two years Annie's senior, refuse for so long to acknowledge her sibling's existence?

Steve Luxenberg

Luxenberg pieces together the story of his mother's motivations, his aunt's life, and the time in which they lived. Combining the power of reportage with the intrigue of mystery, *Annie's Ghosts* explores the nature of self-deception and self-preservation. The result is equal parts memoir, social history, and riveting detective story.

Steve Luxenberg has been a senior editor with the *Washington Post* for twenty-two years. His reporting has won numerous awards, including two Pulitzer Prizes for explanatory journalism.

Wednesday, November 11, 7:30 p.m.

Ernie Harburg, author of Liberty, Equality, Consensus, *and* All that Jazz at the Del Rio Bar

Every revolution needs a good bar. In Ann Arbor, that bar was the Del Rio. In the late 1960s and early1970s, Ann Arbor morphed from a quiet, Republican university town to an epicenter of the "counterculture." And the new Del Rio bar became the place for anti-war and black power activists, gays and lesbians, women's libbers—a whole range of uppity youth—to strategize, booze and enjoy great jazz.

Ernie Harburg

In *Liberty, Equality, Consensus and All That Jazz*, social scientist and former Del Rio owner Ernie Harburg shares the "warts and all" story of the social experiment that was this business establishment —somehow, miraculously run by consensus, right down to hiring and firing. He recounts the lesbian cooks who balked at hiring a male, the employee who slammed the door on would-be customers because they wore suits, and Tory Harburg, co-owner, who begged haughty employees for a raise. Interwoven are an employee's memories of coming to age in the raucous, sexually promiscuous, often drugged-out but surprisingly supportive Del family. And amazingly, the bar stayed open, sometimes just barely, until 2004. In one quixotic bar is the story of a generation.

Ernie Harburg is a research scientist emeritus at the University of Michigan and president of the Yip Harburg Foundation, which promotes both the creative works of the famous lyricist and Yip's commitment to social justice and world peace. From 1969–2004 Harburg was a co-owner of the Del Rio Bar. He is the author, with Harold Meyerson, of *Who Put the Rainbow in the Wizard of Oz? Yip Harburg, Lyricist* and, with Bernard Rosenberg, of *The Broadway Musical: Collaboration in Commerce and Art.*

Thursday, November 12, noon

Carol Leifer, author of When You Lie About Your Age, the Terrorists Win

When You Lie About Your Age, the Terrorists Win is the first book by comedian Carol Leifer. It is a laugh-out-loud look at life, love, and family that deals with her personal journey through aging, adoption, animal activism, feminism, and faith. Ultimately, it is about coming to terms with yourself, coming into your own, and becoming the person you are meant to be.

Carol Leifer

Carol Leifer is an accomplished stand-up comedian, and an Emmy-nominated writer and producer for work on TV shows such as *Seinfeld, The Larry Sanders Show, Saturday Night Live,* and *The Academy Awards*. Carol has been seen on *The Tonight Show, Real Time with Bill Maher, Conan O'Brian,* and *The Oprah Winfrey Show*. She starred in and created the WB sitcom, *Alright Already*. She lives in Santa Monica with her partner and their son.

Thursday, November 12, 7:30 p.m.

Book Club Night: David Liss, author of The Devils Company

From the acclaimed author David Liss comes a superb new historical thriller set in the splendor and squalor of eighteenth-century London. Ruffian for hire, and master of disguise, Benjamin Weaver finds himself caught in a deadly game of cat and mouse, against a wealthy schemer who needs Weaver's guile for his own treacherous plans. With the explosive action and scrupulous research, *The Devil's Company*, is the most impressive achievement yet from an author who continues to set ever higher standards for historical suspense.

David Liss

David Liss is the author of *The Whiskey Rebels, The Ethical Assassin, A Spectacle of Corruption, The Coffee Trader,* and *A Conspiracy of Paper*, winner of the Edgar Award for Best First Novel. He received his B.A. from Syracuse University, a masters degree from Georgia State University and his masters in philosophy from Columbia University, where he left his dissertation unfinished to pursue his writing career.

Friday, November 13, noon

Nick Dubin, author of Asperger Syndrome and Anxiety: A Guide to Successful Stress Management

Many people suffer from stress and anxiety in their everyday lives. For people with Asperger Syndrome (AS), this stress can be particularly difficult to manage. People with AS must fit into a world that seems totally foreign to them, making life's challenges especially difficult. This book on anxiety written specifically for adults with Asperger Syndrome, offers practical advice on how individuals with AS can manage anxiety more effectively. The book will also be of interest to family members, teachers, and other professionals working with individuals with AS.

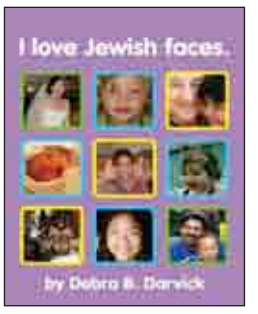
Nick Dubin

Nick Dubin was diagnosed with Asperger Syndrome in 2004. He holds a bachelor's degree in communications from Oakland University, a master's degree in learning disabilities from the University of Detroit Mercy, and a specialist degree in psychology from the Michigan School of Professional Psychology. He is the author of *Asperger Syndrome and Bullying* and two DVDs, *Asperger Syndrome and Employment* and *Being Bullied*. Nick lives in a suburb of Detroit.

Sunday, November 15, 10 a.m.

Debra B. Darvick, author of I Love Jewish Faces

I Love Jewish Faces affirms identity, embraces diversity, and celebrates Jewish life, all in one remarkable little book. In 94 words and 30-plus photos, *I Love Jewish Faces* turns the image of the Yiddehe punim on its head. *I Love Jewish Faces* sings the long overdue song of Jewish diversity with passion, honesty, and celebration.



Debra B. Darvick is an award-winning essayist whose byline has appeared in various newspapers and magazines, including *Newsweek, Forward, Moment,* and *Hadassah*, as well as on websites, including JewishFamily.org and OU.org. Her essays are excerpted in eight anthologies. A much-followed blogger, Darvick *wrote I Love Jewish Faces* after watching Jewish youngsters—all shapes, sizes, and origins—at play at her children's day school.

Sponsored by The Early Childhood Center

Sunday, November 15, 12:30 p.m.

Bruce Feiler, author of America's Prophet

America's Prophet is a timely, provocative exploration of the integral role of Moses (and the Bible's Exodus narrative) at every stage of U.S. history. One part adventure story, one part literary detective story, one part exploration of faith in contemporary life, bestselling author Bruce Feiler taker readers to the seminal touchstones in the American story-the Pilgrims landing on Plymouth Rock, the colonists revolting in Philadelphia, Harriet Tubman freeing slaves on the Underground Railroad, Abraham Lincoln addressing the country at Gettysburg, Martin Luther King, Jr. being struck down in Memphis the day after he compared himself to Moses, saying "I have been to the mountaintop, but I will not reach the Promised Land." In each place Feiler explains the role of the Exodus story as the defining theme in American life. In *America's Prophet*, he proposes that Moses, who has been heralded by all political parties and embraced as an icon by every generation from Plymouth to today, offers a path to reclaim the unifying vision of America as the beacon of freedom—the new Promised Land.

Bruce Feiler

Bruce Feiler is the *New York Times* best-selling author of *Walking the Bible, Abraham, Where God Was Born*, among other titles. He is a frequent contributor to NPR and CNN, a contributing editor for *Parade,* and has written for the *New Yorker, New York Times Magazine, Washington Post, USA TODAY,* and *Gourmet*, where he won three James Beard Awards.

Sponsored by Beth Israel Congregation

For more information on the book festival, contact Julie Gales at 971-0990 or juliegales@jccfed.org.

Annual Book Festival sponsorship opportunities

Margi Brawer, special to the WJN

The Jewish Community Center is soliciting community support of the book festival to offset the cost of bringing the annual event to Ann Arbor. This popular and unique Jewish cultural event features authors such as Chris Bohjalian, David Liss, Jeff Zazlow, Dan Senor and Bruce Feiler. This year's festival will host 20 authors from around the country, making it the most ambitious Ann Arbor Jewish Book Festival to date.

The JCC is offering several sponsorship categories. Sponsors of $125 dollars or more will receive an invitation to the Sponsor Reception and Dinner with *L.A. Law* actors, Michael Tucker and Jill Eikenberry, as well as a complimentary autographed copy of their book, *Family Meals*. In addition, those sponsors will receive recognition in all publications and discounts for purchases throughout the festival. Contributors of $360 or more will receive the above stated benefits, the opportunity to sponsor an author or a Jewish Book Festival event, and receive complementary tickets for lunch to the Lunch & Learn Authors Series. The JCC is also soliciting corporate sponsorship. More information about sponsorship levels and benefits can be found on the JCC's website, www.jccannarbor.org

The Book Festival runs from November 3–15 and is free and open to the entire community. For more information on sponsorship opportunities, contact Julie Gales at 971-0990 or juliegales@jccfed.org.

Cabinet Retreat inspires young Jewish leaders

By Ron Perry

Miami in August?

Just a few weeks ago I traveled with fellow Ann Arborites Herb Aronow and Stacey Lee to sweltering Miami to energize our Jewish batteries. The three of us, all under age 45 and currently serving on the board of directors of the Jewish Federation of Greater Ann Arbor, participated in an annual gathering called "Retreat." Retreat is organized by Cabinet, the young Jewish leadership arm of United Jewish Communities, which is the umbrella organization for all Jewish Federations across North America. Herb and I have been members of Cabinet since 2007; Stacey joined the group this year. Other Ann Arborites who are members, but were not able to participate in Retreat this year, are Steven Berger and Mark Bernstein (also serving on the board of directors of the Jewish Federation of Greater Ann Arbor).

Cabinet aims to inspire young Jews to serve and lead their communities – now and in the future. It also equips them with practical information, advice, and the resources to do so. Cabinet is a six-year commitment with three primary prerequisites. You must be: (a) under age 40 to join, (b) willing to make a significant annual financial commitment to your local Federation's campaign, and (c) willing to, at minimum, participate in the annual Retreat as often as possible (there is much more programming offered to Cabinet members which I will touch on later in this article).

I personally have found Cabinet/Retreat to be an extremely rewarding experience and I know my fellow "Cabineteers" feel the same. This year's Retreat, as in years past, took place over the course of three and a half days. The programming was divided into two primary segments: (1) individual leadership skill development and (2) group discussions on various topics of importance to Cabinet and the Jewish community in general. The first part utilized the philosophy and toolkit called "StrengthFinders," pioneered by the Gallup organization, which helps people focus on developing their strengths. Prior to Retreat, each of us was required to take an online exam to determine our top 5 strengths. Then at Retreat, we spent a morning session with a facilitator learning more about our strengths, their significance, and how we can better leverage them to be more effective leaders, whether in the Jewish community or in our daily lives. I really enjoyed this session and the opportunity it afforded us to invest in ourselves.

Most of Cabinet, however, is group-oriented, and we spent a significant portion of our time interacting with our "class" (people who joined Cabinet the same year we did), our geographic region (we had dinner with Cabineteers from Detroit, Grand Rapids, and Cleveland), as well as with the entire Cabinet group (about 150 people in total from across the U.S. and Canada). The group discussions focused on challenging current issues, such as how the global economic crisis has affected our local communities, and how Federation can continue to provide key services to the growing number of needy people in our communities. We also took time to plan the year ahead. Cabi-

Continues on page 30

October SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Tuesdays

10 a.m.: "The Bible in It's Time" with Liz Fried. 8 sessions through October 27. Tuition free for Washtenaw County residents 65 and older through Washtenaw Community College Outreach Program. Call Merrill Poliner, 971-0990 to register.

11 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10.

Noon: Dairy Lunch Buffet. $3 per person.

1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting, art projects, and other card games. New—Bridge club at 1 p.m.

1:30 p.m.: Yidish Tish (Yiddish Conversational Group). Open to the public as well as University of Michigan faculty, staff and students, all ages and levels welcome. Beanster's Café, ground floor, Michigan League. Free. For more information, call 936-2367.

Thursdays

10 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10

11 a.m.: Current Events with Heather Dombey. A Jewish perspective on this week's news. Bring items of interest for group discussion.

Noon: Dairy Lunch Buffet. $3 per person

1 p.m.: Thursday Special Events and Presentations (see below for details)

2:15 p.m.: Literary Group facilitated by Sidney Warschausky, Call Merrill Poliner, 971-0990, for more information and the current book.

Fridays

1:30 p.m.: Yiddish Reading Group at the Jewish Community Center. Call Ray Juni for additional information at 761-2765

Special events and Presentations

Wednesday, October 14–1 p.m. Afternoon Delights Concert presenting Arie and Friends sponsored by the Ann Arbor Symphony Orchestra and the JCC. Tickets $8 at the door or through the Ann Arbor Symphony Orchestra. NOTE: TIME CHANGE.

Thursday, October 1–12:30 p.m. Birthday celebration for all with September birthdays! Bring your family and friends for lunch and birthday cake.

Thursday, October 1–1 p.m. JCC SPICE Older Adults Annual Meeting. Join SPICE for a free lunch and discussion about ideas for future activities, presentations and trips.

Thursday, October 8–12:30 p.m. A registered nurse from Care Response will take and record blood pressures and address any questions. Free. (This event is repeated the second Thursday of each month.)

Thursday, October 8–1 p.m. Michael Hommel, professor at EMU returns to SPICE with a presentation about "The Red Scare of the 40s and 50s."

Thursday, October 15–12:30 p.m. Allison Pollock, MSW, Jewish Family Services geriatric social worker will be available for discussion, questions and assistance.

Thursday, October 15–1 p.m. Dr. Liz Fried brings us a presentation on "Bereishite and Noah."

Thursday, October 22– 1 p.m. Bobbie Levine will present on American Indian Art.

Thursday, October 29–1 p.m. "Playing Around with Recorders." Learn about the history of recorders and recorder music.

Sunday, October 25–1 p.m. "Lullaby of Broadway" concert with members of the Michigan Opera Theater. Tickets $5 at the door.

Chabad brings toys to hospitalized children

Erica Zviklin, special to the WJN

At the end of August, as many children enjoyed their last days of summer, other children lay in their hospital beds at the University of Michigan Motts Children's Hospital, some fighting for their lives.

Through an organization called "Toys for Hospitalized Children," Rabbi Alter and Chanchi Goldstein of the Chabad House of Ann Arbor utilized a program to bring comfort and joy to these children during their challenging times. For more than 50 years, the Toys for Hospitalized Children Campaign (a division of National Committee for the Furtherance of Jewish Education based out of Brooklyn, New York) has brought children confined to hospital wards toys and games during the holiday months. Three years ago, they expanded their service by launching the Toys for Hospitalized Children Summer Campaign. U-M Motts Hospital was chosen to participate in the program.

Rabbi Alter and Chana Goldstein presenting toys to the staf at the U-M Mott Hopsital.

The gifts—which include games, stuffed animals, coloring books, toy cars, and the like—are intended to comfort children during their hospital stay, which can be an isolating and emotionally difficult experience. The gifts remind the children that there are people who care about them, and that they are not forgotten. The organizers of the campaign believe that this simple gesture can brighten the life of a sick or recovering child.

"As we approach the Jewish New Year, giving to others is one of the most meaningful mitzvot (good deeds) one can do," Chana Goldstein said as she helped unpack the gifts that would be distributed to the children by the staff at Motts. Kimberley Barker, the manager of UMHS Mott Community Relations, said that the gifts from "Toys for Hospitalized Children" gave the patients and their families joy and brightened their hospital stay. "It is incredible to see the difference a new toy can make to a child or family member when they are going through a difficult time, she said. "The toy not only provides comfort, but shows the child/family that the community is rooting for them!" ■

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AARH takes one of its own as its first rabbinical intern

By Marcy Epstein

Sometimes I must remind myself that the Ann Arbor Reconstructionist Havurah (AARH) has a living history. Now is such a time. This summer holds particular significance for the Havurah as one of our members, Aura Ahuvia, makes a more formal transition into our service for one year as a rabbinical intern.

Ahuvia has worked and worshiped in the Ann Arbor Jewish community for many years. For the AARH, Ahuvia has handled simchot, holiday cycles, Shabbat, education for adults and children, myriad other blessings and concerns. There is more to see than meets the eye, always, inviting a long and mindful look.

Ahuvia, with her husband Aaron, moved to Ann Arbor in 1991 to find little Reconstructionist presence here, something that felt important to them to create. Scoping things out, they invited a group to their home. In the early days of the Havurah, these friends searched for ways to connect creatively with like-minded people within Jewish tradition. Her professional path was so different back then. She sold college textbooks then changed gears to complete one of the last master's degrees in journalism at the University of Michigan. As they had Isaac and Jonah, she started a parenting magazine and organized her first Jewish event for the Havurah, tot Shabbat, as a way to unite her identities as a thinker, mother, and Jew.

This Aura Ahuvia—unlike the person who today conducts *Shabbatot shira*, playful *niggunim*, and holiday cant—never sang, never touched a guitar, never imagined herself a lay-leader. Yet she became aware of a passion for growing community. This passion burgeoned as she started serving as program director at Beth Israel Congregation and became active in CAJE, the Coalition for the Advancement of Jewish Educators. She began to ask herself: What sets people on fire? How to connect this fire with their Judaism?

Meanwhile, back at the Havurah, several strong lay leaders had left, and Ahuvia joined Deb Kraus in training to lead services for adults as well as for their children. We are a participatory and primarily lay-led community. Our values and practices are derived both from Jewish tradition and the complexity of contemporary influences; liturgy and ritual does not always come easily to us, because we embrace widely and meet Jewish responsibility head on, full heart.

Ahuvia and Kraus brought much to the Havurah through the years. Ahuvia was teaching herself guitar chords, years away from finger-picking— "I couldn't bar an F!" The opportunity to lead coincided with her time at CAJE and her first musical retreat with Hava Nashira. It was as though a veil was lifted from her eyes. What if she learned even more? What if what she ventured could make a difference? What might services be like if we brought music, theological idea, and other powerful vision behind prayer into the midst of our community? What if this pursuit became her job?

This has been a ten-year journey for Ahuvia, full of lessons and relearning. Five years ago she took a two-year intensive lay leader's training called DLTI (Davennen Leadership Training Institute), taught by Rabbis Marcia Prager and Shawn Zevit. They helped her to deepen her skills tremendously. She went expecting to hone her public speaking in front of a worshiping crowd. The teachers of DLTI broke open the prayers for her more deeply,

Aura Ahuvia

because leading was about deepening the prayers with others and for others.

Some of her most valued friends from DLTI have stayed with her, pursuing cantorial, rabbinical, or pastoral programs. They, like Ahuvia, came from wildly different backgrounds and trajectories, united in a love of knowledge and connection. She thought, as she registered for the program that DLTI was the epitome of the path, offering her a taste of the Divine, like a rabbinical cul-de-sac or a forbidden bar of chocolate. One taste, and she'd be done. Many of us know that candy bar. It whet her appetite. And the cul-de-sac, she discovered, was an irregular road that many others were already on.

Ahuvia's path of becoming a rabbi started with several years of wrestling just with the application to a Renewal rabbinical program. Her transition has never been easily decided. She was aware of the heft of her decision to be a rabbi, and to this day she worries about living up to the image of what a rabbi should be. She had to rethink her previous conception of a rabbi, the iconic righteous scholar sitting in a junior chair right below God. This wasn't the image of what she wanted for herself or for Jewish community.

She had to make room for another image of rabbi. What does being a rabbi bring to a community? In pursuit of this answer was room then for herself, wherein she could look to part of her own answer, to bring this question to the fore of every day. In the end, she couldn't forbid herself from becoming a rabbi for today's Jewish community. She felt compelled to the intense learning, tempted to the full participation of every part of her, not just her brain and spirit but also her behavior and attitude. Training with our Havurah is supporting exactly that sort of engagement.

And it has been a growing experience, as Ahuvia accepts that the label rabbi has enough space for plain human beings. The role of rabbi is breaking open for Ahuvia, her way of perceiving the changing needs for rabbis in community. She wants to be part of that conversation, not the voice but a voice. What is the rabbi's role today, unlike 100 years ago? What began once as simple membership in the Havurah grew into thinking about these community questions day in and day out, a central focus.

This year with us in this new capacity brings from her wishes for collaboration, forgiveness, strengthening, and growth in community. She feels this internship to be an honor and a privilege, but at the same time a weighty responsibility. Sometimes this heft scares her, because she wishes our congregation to continue its fuller formation, in the next years, for example, developing a *chevra kadisha*. It is an important function for the larger Ann Arbor Jewish community to have a burial society, but more important, she is awed by doing things right and well. In order to be here for us, Ahuvia plans to look a lot of things up; whenever she worries that a student rabbi has some sort of a priori "perfect knowledge", she tries to remember that she is still a student and that seasoned rabbis worth their salt also check their sources.

Avodah (worship) will be a core value of Ahuvia's practice with the Havurah this year. Working with prayers, particularly, is to her like "adding water to the dust"—it is what breathes life into them. She regrets the old experiences many of us have of prayers dry as dust, "Prayer should not be boring. There is too much there," she explains, "The challenge of our generation is to find what breathes life into our prayer, [this way] giving our children and grandchildren their own real paths toward prayer and Torah." Providing spiritual leadership for the *beit sefer*, conducting a variety of rituals, building Jewish community: as the AARH grows, Ahuvia feels a permission to be constantly creative in her duties. She revels in the leeway to try new things out in order to bring the group closer to its beliefs and values. She trusts, in her Havurah family, that even if things go wildly bad, somehow it will make a good story.

Ahuvia hopes to help facilitate new friendships and ideas, even new groups of like-mindedness: a men's group, a Jewish book group, Hebrew class. In the same spirit, she hopes to support people exploring their own spiritual paths. In all, Ahuvia feels an excitement in supporting collective growth from her own person, professional and familial, as the county's Reconstructionist presence explores yet another dimension of ourselves, of community, and of relationship. ■

Havurah to offer year-long Learning Services series

From now until next spring, the Ann Arbor Reconstructionist Havurah will be offering a series of Learning Services that explore different aspects of the Shabbat morning service, and prayer in general. Led by rabbinic intern Aura Ahuvia, the services will entail a sizable measure of time for discussion and creative exploration of concepts and historical periods. No prior knowledge of Hebrew is required, and the Learning Services are open to all members of the community. Services will be held on the first Saturdays of the month at the Jewish Community Center of Greater Ann Arbor, from 10 a.m.–noon. For further information, call Aura Ahuvia, 975-9045, or AuraAhuvia@comcast.net.

Session 2, Oct. 3

Postures Toward God. Why do we stand, sit, and bow at various points during the service? This session will explore these stances as well as related prayer objects such as *tallit, tefillin and kippah*.

Session 3, Nov. 7

Matbeah haTefillah. Did you know there's a "warm-up section" in the prayer service before formal prayer is begun? Or that prayer services conclude with a turning from inwardness to outwardness toward the world? Learn the deep structure of the Jewish prayer service. Cross-denominational similarities and differences will also be explored.

Session 4, Dec. 5

The Sources of Tefillah I: Characters. Who are the individuals and groups that contributed to the contents of the *siddur*? What did they stand for? How did they think? Learn about the major contributors to the siddur at this session.

Session 5, Jan. 2, 2010

The Sources of Tefillah II: History. Now that we've been introduced to who contributed to the *siddur*, in this session we'll learn why. In what historical context did our contributors live? What hardships did they endure, and what blessings did they enjoy? How did these influence their writing?

Session 6, Feb. 6

The Shema. Why does this prayer stand at the center of Jewish faith? How can we unpack its theology? This session seeks to understand the Shema on multiple levels

Session 7, March 6

The Amidah. Why is this prayer regarded as the peak of the service? How is it qualitatively different than the prayers which precede and follow it? How can we work with it in a more meaningful way?

Session 8, Apr. 3 (first day after conclusion of Pesach)

The Torah Service. How did it evolve into its current form? What was its original intent? Why is it seen as the highlight of the service? How can Reconstructionist communities address the challenges this service poses, including making its deeper meanings more apparent and felt?

Session 9, May1

The Prophetic Voice. Where is the voice of the prophets heard in the course of a prayer service? How does it compare and contrast with the other voices found in the siddur? Where is prophesy's place today?

Session 10, June 12

Siyyum, or end-of-year celebration. The year of Learning Services concludes with a fuller davening experience, including incorporation of participants' original compositions. Includes time to reflect on what was learned throughout the year.

Observing Shabbat

Rabbi Robert Dobrusin, special to the WJN

During the hectic weeks before each of our children was born, I was asked the same question three or four times. Knowing that we do not drive on Shabbat, people would ask: "If Ellen goes into labor on Shabbat, what are you going to do?"

My first instinct was to make a joke but then I realized that the question was serious and so it needed a direct answer: "We will drive to the hospital immediately."

The tradition of Shabbat is one of most beloved traditions as a people. At Beth Israel Congregation, we are embarking on a year long programming theme of "Shabbat: Take the time…." We plan Shabbat experiences and educational programs to enhance and deepen our commitment to Shabbat and we invite the community to join us at these programs through the year.

One of the issues that we have explored in our Monday evening class on the laws of Shabbat is the entire issue that is implied in the question that I mentioned above. What does one do when the laws of Shabbat conflict with health or, in extreme circumstances, with life itself?

Our tradition is clear. *Pikuach Nefesh doche Shabbat*. When one's life is at stake, the laws of Shabbat are cancelled out. The Torah teaches that the laws are meant to "live by" and the Rabbis deduced that this meant that they are not to "die by" and for that reason, all ritual laws are suspended when one's life is in the balance or when one's health is harmed would be harmed in any significant way by observing the tradition.

This principle of Jewish law is crucial and while it may seem as obvious, it is important to teach this tradition. It is critical that we not get so wrapped up in the details of our traditional observance that we put ourselves in danger or in some way place Jewish law above the very basic human needs for survival.

Of course, the issue is not always black and white. Different people might respond to borderline situations in different ways. For example, what if a woman went into labor one half hour before Shabbat was over, would the prohibition on driving be suspended in that situation even if waiting 30 minutes would not present a problem? What if, as happened to us a few months after our daughter was born, the refrigerator "died" on Shabbat afternoon and there was no way to keep the formula properly, would that justify running out and renting a small refrigerator (which we in fact did) or would it be more consistent with Jewish law to "make do" until three stars appeared to signal the end of Shabbat. Does the fact that a child's health might be affected as to that of an adult change the equation, which I feel it does.

These are very serious questions that each person should discuss with his or her rabbi but the general principle of the tradition is that Shabbat is meant to enhance our life, not to put us in any physical danger.

While the instances in which we face this situation may be rare, they are real as are the questions of how Shabbat should be affected by other situations which are not quite life and death but which are significant. Needless to say, the more serious the situation, the easier it is to justify violating the laws of Shabbat. But, if we find ourselves too quick to go against the laws of Shabbat, it will become the proverbial slippery slope that erodes our traditional observance.

We live in a real world and we live in a place in which it is difficult to commit to Shabbat observance. That makes it even more important that we make wise and proper decisions and draw lines which are firm while, at the same time, understanding that some compromise, at the right time, is appropriate.

Yes, Jewish law would allow us to go to the hospital immediately if my wife went into labor on Shabbat. A more interesting question is:, what if insurance dictated that my wife and our newborn would be discharged from the hospital on Shabbat. Would I drive them home or have them wait in the lobby until three stars appeared?

Thankfully, my kids had the good sense to be born on Wednesday and Sunday so we didn't have to face that dilemma. But, I had already made up my mind and was ready with my answer just in case.

How each of us balances the laws of Shabbat and the spirit of the day is a personal issue but one which any Shabbat observing Jew thinks about at all times. The struggle with these questions underline how important Shabbat is to all of us. ■

Every year, in preparation for the High Holidays, Steve Rohde and Marc Joseph make shofarim for Chabad House, in the yard of Steve's sister, Denise Rohde.

Will the real sukkah please stand up?

Rabbi Nathan Martin, special to the WJN

The Biblical verses related to the Jewish holiday of Sukkot (Feast of Booths) are sparse in their sukkah building specifications. The closest we come to a building instruction is the verse "you shall dwell in booths (Sukkot) for seven days (Lev 23:29)"—not a great blueprint to work from. This limited guidance, however, did not deter rabbinical authorities in both the Talmud and later legal codes from writing exacting specifications. These include such items as roof construction (the roof needs to be made of organic materials, with nothing nailed down, and the stars visible), and wall design (the sukkah needs at least 2½ walls that won't sway in the wind and are at least 3 feet tall). In one passage from the Mishnah (the first Jewish law code), the rabbis seem almost playful when they concoct and evaluate some more extreme sukkah design possibilities. For example, they ask whether building a sukkah in the shape of a cone or on top of a camel would pass muster (it would), or constructing one less than knee height would suffice (it wouldn't).

Levity aside, the rabbinic attention to sukkah construction specification carries a deeper message. The structure reflects an intention of being strong enough to withstand some of the vagaries of the weather, as we celebrate the abundance of the fall harvest. At the same time—with its porous roof—the sukkah design intentionally exposes us to the stars, sky, and even rain. (Yes, I've been rained out of a few sukkah meals myself!). By its design the rabbis are almost forcing us to experience a more direct connection between heaven and earth. As Rabbi Alan Lew (z"l) writes in his reflection on the High Holiday season (including Sukkot), "This house has no roof… yet, as you sit in this house eating the bounty of the earth, you feel a deep sense of security and joy. Here in this mere idea of a house, you finally feel as if you are home." (*This is Real and You are Completely Unpreprared*, p.5)

More recently, in my own reflections on the sukkah design, I have also come to realize that it has taken on an additional dimension of meaning in this moment in our human history when we are facing on the biggest challenge of our generation: living a lifestyle that does not overtax the resources and health of our planet. By drawing from locally harvested organic materials for the roof covering, the sukkah roof reminds us to bring this practice of buying locally into our homes and lives for the rest of the year as well as an important way to reduce our impact. And just as the covering and beams of the room must be made from natural materials, this too serves as a reminder to use natural materials and products in our other home throughout the year, products that don't leave a toxic residue on us, or our surroundings. And finally, there is the detail about the 2½+ walls. Just as these walls are strong and yet temporary, and open to the outside, they remind us that in living in our permanent homes, we, too, need to be open to the outside, open to others in our neighborhood to build stronger local communities, open to learning from those near and far how to improve our sustainability practices, and open to ourselves to acknowledge our vulnerability and fear as we embark on this civilizational experiment in human survival.

With all these various possibilities for "sukkah"—a harvest hut, a fragile home to feel God's abundance, a reminder of our personal and planetary fragility—one may ask the question: "will the real sukkah please stand up"? As we celebrate the Sukkot holiday this season hopefully we can find ways to allow all these multiple meanings of sukkah to resonate within us, energizing us to more deeply connect with ourselves, our community, and the planet. ■

Rabbi Nathan Martin is assistant director at the University of Michigan Hillel.

Shemini Atzeret

Rabbi Aharon Goldstein, special to the WJN

Of all the holidays of the month of Tishrei, it is perhaps the very last, Shemini Atzeret, which best expresses God's love for the Jewish people. The name itself, "*Atzeret,*" comes from the Hebrew word "to stop" or "delay." God detains us, as it were, for one more day before we return to our regular lives.

The Midrash likens this to a king who holds a seven-day celebration for his sons. On the eighth day, when it comes time for them to leave, he is reluctant to see them go and asks them to remain for one more day of festivities.

A question is asked: How can one more day of celebration make the inevitable departure less painful? What is gained by pushing it off? We must therefore conclude that there is something about this special holiday, Shemini Atzeret, which actually prevents the departure from taking place at all.

This concept is reflected in the precise language of the Midrash. "Your departure is difficult," the king tells his sons, not "our departure."

This alludes to the fact that God never abandons the Jewish people; His love for us is constant and eternal. "Your departure is difficult," God tells us. God doesn't want us to abandon Him; He therefore requests that we celebrate one more holiday together that will serve to strengthen our bond.

The key to maintaining a close connection with God is *achdut* (unity).

When Jews are united with one another our relationship with God is strong. When, however, there is strife and division, it forms a wedge between the Jewish people and our Father in heaven.

The entire theme of Sukkot is Jewish unity; indeed, the mitzvah of the Four Kinds represents the four types of Jews coming together to be bound into one entity. Nonetheless, after Sukkot is over and its positive effect has dissipated, the possibility still exists that the individual elements will revert to their previous separateness and dissociation.

In order to prevent this from happening, God asks us to remain with Him a while longer, to celebrate a holiday which will secure our unity in an everlasting manner.

On Shemini Atzeret, a single sacrifice is brought in the Holy Temple, expressing the idea of the indivisible nature of the Jewish people. Furthermore, this concept is also reflected in the way the holiday is celebrated: great scholars and simple people alike dancing with the Torah scroll, without distinction between them.

The absolute unity with which we conclude the holidays of Tishrei thus guarantees that these feelings will carry over into the rest of the year, effectively preventing that we will ever "depart" from holiness, God forbid. ■

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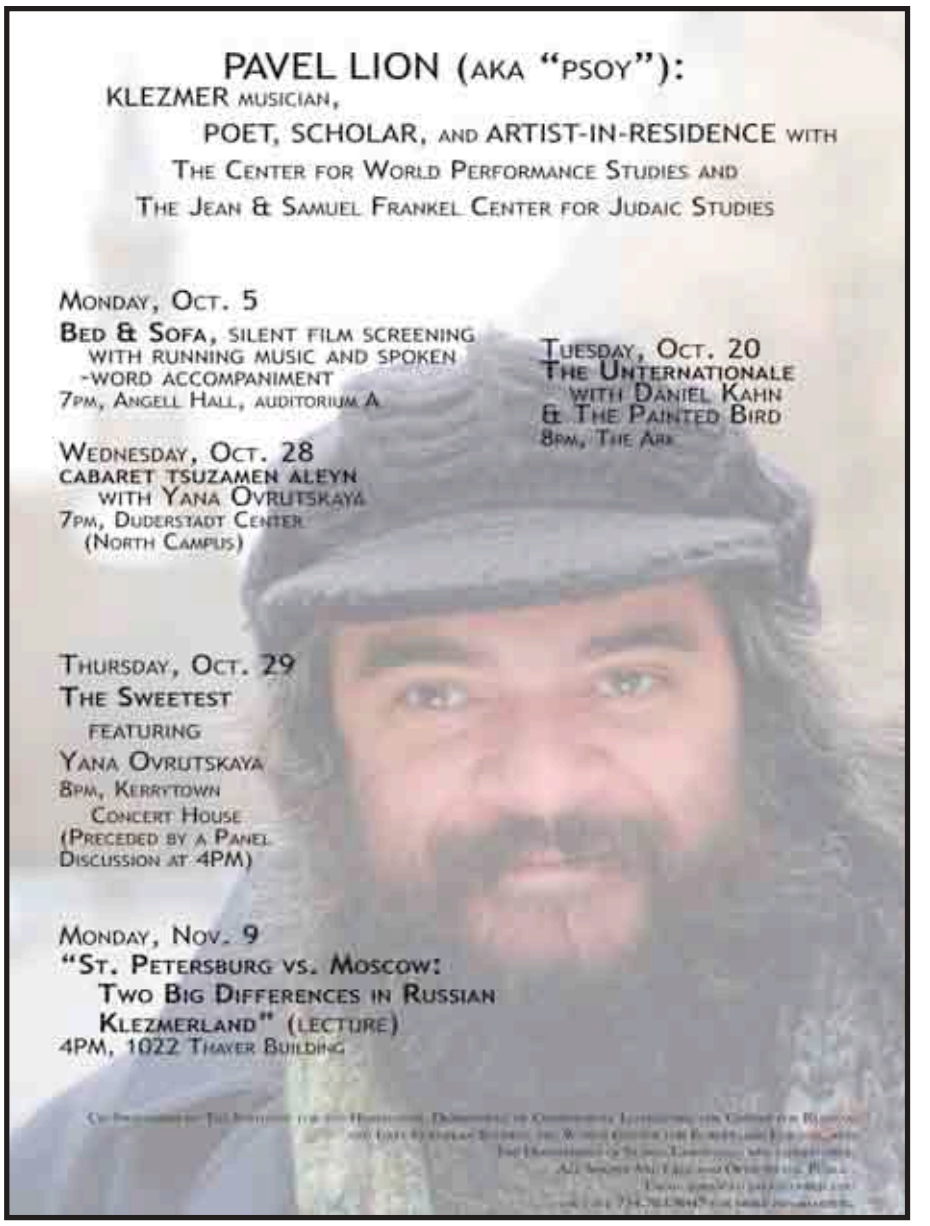

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Apples and Honey, September 13, 2009

Nearly 700 community members attended Apples and Honey, the community celebration of the fall holidays, held each year at the Jewish Community Center of Greater Ann Arbor. Representatives from local Jewish organizations and several vendors participated in the event, where they handed out literature and sold everything from children's books, games and clothing, to baked goods, Judaica and artwork. Children's activities included bouncers, a train ride, clowns making balloon animals and face painting, cookie decorating, crafts and more. There was a special newcomer's table where the JCC welcomed 17 new families to the Ann Arbor area. Each family was greeted and given a bag filled with goodies from the Jewish agencies. Hundreds of area residents were able to attend this program free through a generous grant from the Benard L. Maas Foundation.

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1. Young Judaea was represented by Michele Freed, Mara Abramson, Miriam Alexander, Hannah Alexander
2. Labe Eden and Tilly Shames from U-M Hillel sold "Michigan in Hebrew" clothing and giftware.
3. Carrie Bank, Apples and Honey chair, with her husband Andrew and children, Asher and Leila
4. Maccabi athletes Sacha Moravy-Penchansky, Emma Share, and Cassidy Moravy-Penchansky
5. Julie Gales and Esther Ullman at the JCC Book Festival Table.
6. Children and adults enjoyed the balloon creations by the clowns.
7. HDS teacher Aron Kaufman kibbitzing with ECC Director Noreen DeYoung and ECC teacher, Jessica Gillespie
8. Ann Arbor Reconstructionist Havurah members Mark Schneyer and son Jacob, Debbie Zivan, and Jennifer Cohen

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Temple Beth Emeth programs open to all

Rabbi Lisa Delson, special to the WJN

Orly Halpern to speak at TBE

On Tuesday, October 13, at 7:30 p.m., the TBE Social Action group will host a talk by international journalist, Orly Halpern. Halpern's lecture is titled "Hamas, Iran, the Arab World and Existential Threats: What are Israel's existential threats, and what are not, and why?" (See article on page 3.)

Basic Judaism

Every Sunday, starting October 15 through March 21, 7:45–9 p.m., the course Basic Judaism will be offered. This is a course for those hoping to learn more about Judaism, whether you were born Jewish, are studying toward conversion or just want to know more about your Jewish neighbors. Rabbi Lisa Delson will teach Judaism through discussion of God, Torah, and Israel (the people and the land). The "New Beginnings" coordinator, Janice Gutfruend, will also join the group once a month to discuss the ins and outs of living a Jewish life.

The course is free for TBE members and $25 for non-members to cover materials. A book purchase may also be required. For more information, contact Rabbi Lisa Delson at ldelson@templebethemeth.org or 665-4744. To register, use the new online registration form at www.templebethemeth.org.

Movie Tuesday

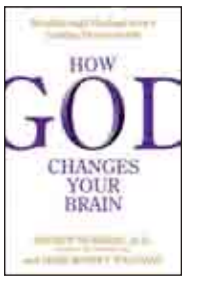
Movie Tuesdays are for people with flexible schedules. Tuesday, October 20, at 1 p.m., the group will watch *Religulous*, followed by discussion. Childcare is available with advanced notice.

Religulous stars comedian and TV host Bill Maher, who takes a pilgrimage across the globe on a mind-opening journey into the ultimate taboo: questioning religion. Throughout this movie, Maher simply asks questions, like "Why is faith good?" "Why doesn't an all-powerful God speak to us directly?" and "How can otherwise rational people believe in a talking snake?"

Jewish meditation

Need some time to focus and relax? Come to the TBE chapel for Jewish meditation on Wednesday, October 23, at 7 p.m., and Friday, October 30, at 1 p.m. Jewish Meditation is held every third Wednesday and fourth Friday of the month. Each week focuses on teachings from the Torah and other Jewish sources. This peer-led group is for people who have experience with meditation. Those who have never meditated and would like to learn how, can contact Judy Freedman at freedmanjudy@comcast.net.

Spirituality Book Club



Join Cantor Annie Rose on Tuesday, October 6, at 7:30 p.m., for the first gathering of the Spirituality Book Club. The first book is *How God Changes Your Brain* by Andrew Newberg M.D. and Mark Waldman.

The group will explore nine books over nine months on the first Tuesday of each month, October–June. Each month there will be a new book exploring a different aspect of one's spiritual life. The class is designed with everyone in mind: firm believers, non-believers, gentle skeptics, or interested seekers. The book club is free to join, with the exception of the cost of the books. Books are available on amazon.com or through other booksellers. Sign up for the book club by emailing Cantor Annie Rose at cantorannie@gmail.com.

Pot-Luck and adult learning

Sukkot, the fall harvest festival, is a great chance to reconnect with nature and good friends. This year on Thursday, October 8, at 6 p.m., there will be a pot-luck dinner in the sukkah at TBE (weather permitting) and a short adult learning session on Judaism, Sukkot, and the environment. Those whose last name begins with A-N should bring a main dish or salad, and O-Z should bring dessert. TBE will provide environmentally-friendly dishes, silverware, and drinks. RSVP to Rabbi Lisa Delson at ldelson@templebethemeth.org.

Nature walk and discussion

Join Gabe Goldman, Jewish environmental educator, for a nature walk on Friday, October 16, at 6:45 p.m., before Shabbat services and hear his talk "What's Jewish about Environmentalism: What's not Jewish about Environmentalism?" during Shabbat services.

Dr. Goldman is nationally recognized as the architect of the informal approach to Jewish education. His approach integrates the teaching of Jewish values with hands-on nature experiences. It transforms the outdoors into a natural Jewish learning environment and makes nature a co-teacher. Goldman is the director of Experiential and Environmental Education at the Brandeis Bardin Institute in California and the lead instructor in the University of Judaism's Masters Degree program in Experiential Jewish Education.

October activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Sukkot and Shmini Artzeret Services

Morning Sukkot services will be held on Saturday October 3, and Sunday, October 4, from 9:30 a.m. to noon. As part of the congregation's celebration of Sukkot, there will be a kiddush luncheon in the sukkah on the first day of Sukkot, and a kiddush in the sukkah on the second day. Because Shabbat is on the first day of Sukkot, the lulav and etrog are only used in the ancient ceremony of the lulav and etrog processions, as well as during the Hallel Service on the second day of the holiday, which is Sunday.

Sukkot Evening services will be held at 6 p.m. on Friday, October 2, and will be followed by an oneg in the sukkah.

On the following Friday evening, October 9, *erev* Sh'mini Atzeret, hors d'ouvres will be served at 6 p.m. in the sukkah, followed by the Friday night Shmini Atzeret service, and concluding with a dessert oneg in the Sukkah.

Tot Shabbat Sukkot dinner in the sukkah

On Wednesday, October 7, at 5:30 p.m., tots and their parents and family are invited to a special time just for them in the sukkah. This is one of a series of events outside of Saturday's Tot Shabbat which allow families with preschoolers to participate in Jewish holiday observances. All these events are open to the general community. Reservations are a must and there is a modest charge of $18 per family.

Sukkah Hop

On Sunday, October 4, at 12:30 p.m., all those interested will gather at the synagogue (or attend after Sukkot services) to visit a variety of sukkot in the area. There will be fun holiday activities, food, schmoozing, and learning opportunities at each stop along the way. No reservation is necessary.

Sukkot potluck

On Tuesday, October 6, Beth Israel is teaming up with YAD, the Jewish Federation of Greater Ann Arbor's Young Adult Division, for a potluck dinner in Beth Israel's sukkah. Participants are asked to bring a dairy dish to pass and join in for a great evening under the stars in the sukkah. There will be games and outdoor activities for both adults and kids. For more details, contact Program Director Jake Kander. In case of inclement weather the event will be held downstairs in the Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue).

Simchat Torah and the International Shul of Pancakes

For the fifth year in a row, on Sunday, October 11, after the Simchat Torah Shacharit and Hallel services which start at 8:30 a.m., there will be a free pancake breakfast in the Social Hall from 9:30–10:30 a.m. for congregants and visitors, followed by the Hakafot, the Torah processionals, and the rest of the service. Tots and their parents are invited to the Pancake Breakfast with the rest of the congregation, followed by a Tot Simchat Torah program.

On the previous evening, Saturday night, October 10, at 7:30 p.m., the congregation will mark the beginning of the Simchat Torah holiday with family-friendly Torah processionals and special snacks.

New member dinner

On Wednesday, October 21, from 6–7:30 p.m., new members at Beth Israel and their families are invited to a dinner in their honor. Childcare will be provided. This is a great opportunity to meet with Rabbi Dobrusin and Rabbi Blumenthal and the rest of the professional staff, and other new members. Each family is asked to bring a Jewish object that has had some significance in their life.

Baby Shabbat

On Saturday, October 17. at a service that begins at 9:30 a.m., Baby Shabbat will be celebrated at Beth Israel. New babies born in the past year are officially welcomed and blessed by the congregation around 11:30 a.m. Babies are presented with T-shirts marking the date of their upcoming bar/bat mitzvah year, followed by a special kiddush for everyone present, with the name of each baby decorated on the cakes.

Maimonides Class with Rabbi Dobrusin

On October 5, 12, 19, and 26 following the minyan at 7:30 p.m., interested persons may join the ongoing text study group studying the laws of Shabbat as presented in Maimonides' Mishna Torah. The Mishna Torah is a medieval law code but it is much more than that as the great philosopher Maimonides attempted to present the laws in a format in which they convey the essential priorities and values of Judaism. The text will be read Hebrew with English translations available.

Judaism 101: an introduction/refresher

Judaism 101 is meant for anyone who is looking to learn or review some of the fundamentals of Judaism. There will be 5 topics covered over the course of the year—The Jewish Calendar, Shabbat, Prayer, Passover, and Sacred Texts. Each topic will be explored for three weeks. Participants are welcome to sign up for one topic, a few topics, or all five topics. All classes begin at 7:30 p.m. with Maariv, the evening service. The classes take place as follows: The Jewish Calendar: 10/14, 10/21, 10/28, Shabbat: 12/2, 12/9, 12/16, Prayer: 1/13, 1/20, 1/27, Conservative Judaism: 3/10, 3/17, 3/24. Sacred Texts: 4/21, 4/28, 5/5. Those interested are asked to contact Mary at 665-9897, or email rabbisoffice@bethisrael-aa.org. There is no charge for this series.

Rethinking Franz Rosenzweig's conversions

On Sunday, October 18, at 7:45 p.m., Benjamin Pollock, assistant professor of religious studies at Michigan State University, will present "Soul and World: Rethinking Franz Rosenzweig's Conversions." This lecture is the first presentation offered through Beth Israel Congregation's Current Topics in Jewish Studies series. There is no charge, and reservations are not necessary.

One of the foundational narratives of modern Jewish thought is the story of Franz Rosenzweig's near-conversion to Christianity in the summer of 1913 and his subsequent decision, at the baptismal font three months later, to recommit himself to Judaism. The version of this story that has attained legendary status among students and scholars of religious thought presents both Rosenzweig's initial decision to convert to Christianity, and his last-minute reversal in the wake of his participation in a traditional Yom Kippur prayer service, as the results of considerations of faith and faith experience. Pollock's current research questions this conventional account, and suggests that the perplexity that plagued Rosenzweig during this period of personal transformation was not over matters of faith, but rather over the moral or spiritual status of the world. Pollock will explain why he thinks such a revision of this important story is essential for an understanding of Rosenzweig's own later thought, and he will suggest ways in which the questions Rosenzweig raised for himself in 1913 are still very relevant today.

Pollock's primary field of research is modern Jewish philosophy. In the spring of 2009, his first book, *Franz Rosenzweig and the Systematic Task of Philosophy*, was published by Cambridge University Press.

Holidays at Temple Beth Emeth

Ronnie Simon, special to the WJN

Shabbat

Shabbat at Temple Beth Emeth brings the congregation and community together and responds to the needs of all attending. Each Kabbalat Shabbat (Friday evening) begins at 5:30 p.m. with Tot Shabbat led by Rabbi Levy and Cantor Rose, a celebration in the sanctuary of song, story and dance for the youngest in the community. After services, Tot Shabbat continues with a fish stick and macaroni dinner with gourmet salad bar, followed by a song session and popsicle oneg. Tot Shabbat also has its own web site at tbetots.org.

At 7:30 p.m., back in the sanctuary, TBE holds its traditional service using the new Reform prayer book, *Mishkan Tefillah*. These services include a monthly service designed to span the generations with music provided by TBE youth ensembles; a monthly service based on traditional poetic theme; a service with Kol Halev, the adult choir; and a once-a-month Shabbat dinner. There are also many special Shabbat events.

On Shabbat morning TBE offers two services for the congregation and the community. In the small chapel, there is a 9:30 a.m. innovative service led by congregants working with Rabbi Lisa Delson, the director of Congregational Services. This is preceded by a Torah Study, led by Rabbi Robert Levy, at 8:50 a.m. In the main sanctuary, at 10 a.m., traditional services are held, often with celebrations of b'nai mitzvah.

Simchat Torah

Simchat Torah, Friday, October 9, at TBE will combine learning, dancing, prayer and song. At 7 p.m. the community is invited to gather in the sanctuary for a service and multi-generational study. This year's topic will ask which Torah leader would best help solve today's problems. There is dancing with the Torah scrolls and reading both the end and the beginning of the yearly cycle.

Cantor Linda Hirschhorn, TBE Sukkot artist-in-residence

Cantor Annie Rose, special to the WJN

Cantor Linda Hirschhorn will be artist-in-residence at Temple Beth Emeth during Sukkot, October 2–5. Cantor Hirschhorn is most widely known for her award-winning musical compositions, her storytelling, and her singing as a soloist and in the a cappella group she created, Vocolot. During her weekend at TBE, she will engage in a wide variety of events, including a Sukkot Women's Retreat.

On Friday night, October 2, Cantor Hirschhorn will lead a Torah Study session following Erev Shabbat services, from 9–10 p.m. Her session, "Studying Torah through Song," is free and open to the public. Refreshments will be served.

On Saturday, October 3, Cantor Hisrchhorn will be part of Temple Beth Emeth's annual Women's Retreat, under the care of Cantor Annie Rose. The retreat begins at 1 p.m. and concludes at 8 p.m., and costs $20. Afternoon snack and dinner will be provided. Celebrating Sukkot, the retreat will include time in the sukkah and a walk; afternoon meditation with Sandra Berman; Havdalah led by Cantor Rose; a special focus on telling the stories of our own lives, led by Cantor Hirschhorn, who will share stories from her own journey through Yeshiva, Zionism, Feminism, and the cantorate. All women in the community are invited to attend; registration is available on the Temple website, www.templebethemeth.org.

On Sunday, October 5, Cantor Hirschhorn will work with the temple's middle school and high school musical ensembles, conducting her own compositions. The rehearsals are open to the public free of charge at 5 p.m. and 7:30 p.m.

For more information, contact Cantor Annie Rose, 665-4744.

During the service, the first grade students will be consecrated, celebrating the formal beginning of their Jewish education. At 8:30 p.m., following the oneg Shabbat, a second Torah study will be held in the TBE Chapel. This year's topic will follow the earlier multi-generational Torah Study and combine elements of the Haftarah reading "How to Succeed Moses: Is Joshua up for the Job?".

Sukkot

Friday, October 2, TBE's celebration of Sukkot begins with sukkah decorating and a pizza dinner from 6-7 p.m. Participants will gather in the social hall to make decorations to hang in the sukkah. Pizza dinner includes a large salad bar, and either the purchase of a whole pizza or individual slices. A Tot Shabbat dinner will also be offered following the 5:30 p.m. Tot Shabbat Sukkot service. At 7 p.m., the group will gather in the sukkah for prayers and songs. A traditional Shabbat service follows at 7:30 p.m. Call the TBE office, 665-4744, to reserve space for the pizza dinner. All are welcome to attend this holiday celebration.

Sukkot Yiskor Service and Dessert

On the last day of Sukkot, Saturday, October 10, TBE will have a Sukkot Yiskor Service and dessert. The service will begin at 1 p.m. in the chapel. All are invited to attend.

Details on all of TBE's holiday programs are found on the website: www.templebethemeth.org.

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HDS receives grant for SMART Board

Dina Shtull, special to the WJN

Hebrew Day School of Ann Arbor received a new SMART Board. The SMART Board equipment has been generously donated by Legacy Heritage Fund Limited. Smart Boards are whiteboards that have touch sensitive screens and are interactive tools that invite student participation in the learning process. The SMART Board facilitates the use of graphics, video, sound, and images

LEGACY HERITAGE FUND

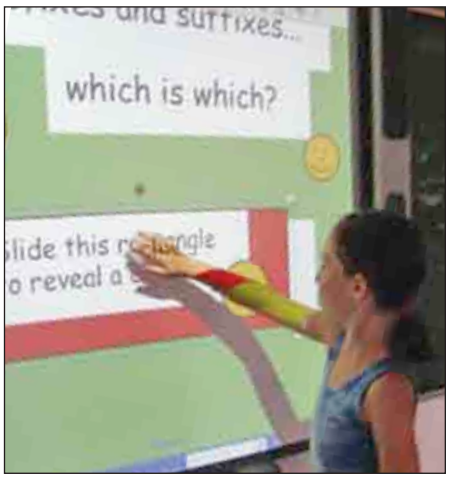
which can be manipulated on the screen. The user's finger is the mouse, and by touching the screen the teacher or student controls the information projected on the screen from the attached computer. Information shared by the teacher or student is instantly displayed on the Board, and anything written on the Board can be saved as a file on the computer.

The grant includes training sessions for the staff and reimbursement for a new computer, with the anticipation that the teachers will be adding lesson plans to the SMART Board Jewish Educational Database (SJED), a collection of SMART Board lesson plans made available to teachers throughout the country. Hebrew Day School will use the tool for both secular studies and teaching Hebrew language and Judaic Studies. Consistent with the mission of the Legacy Heritage Fund to support Jewish education, the SMART Board Project brings the power of a new dynamic educational tool to the day school classroom.

Teacher Aron Kaufman, who has been participating in courses and workshops on innovative uses of technology to enhance learning, says: "Our students are 'digital natives,' and the SMART Board is an important technological tool to effectively teach them. I am personally excited about using the SMART Board to teach Hebrew writing skills, to create and send home files of student work written on the Board, and to involve students in creating their own digital projects that demonstrate language development."

"There are multiple ways to use the SMART Board," says fifth grade teacher, Carol Gannon. "We have only just begun, and the students have already used it to jointly write our Code of Conduct, to create a food web for our science unit on the meal worm, to learn prefixes and suffixes, and to record and send home their daily homework."

Fifth graders commented on their first experience with the Board. "It's totally useful,"



Mira Kaufman touches the SMART Board to answer a question.

says Zachary Bernstein. "You don't have to worry that your homework is erased from the board because it's saved on the computer," explained Jane Mintz. "The teacher's hand writing is clearer and easier to read because she types what she wants to appear on the board," added Daniel Zacks. "I've never met a board that was smarter," remarked Miriam Siegel. ■.

For more information about Hebrew Day School open houses and tours, call 971-4633, or visit the HDS website at www.hdsaa.org

JCC welcomes new Afterschool Programs Coordinator, Rebekah Gamble

Deborah Huerta, special to the WJN

The Jewish Community Center of Greater Ann Arbor has hired Rebekah Gamble as the new JCC Afterschool Programs Coordinator for the 2009–2010 school year. The JCC's afterschool programs serve students at Hebrew Day School and other local elementary schools, including Bryant, Pattengill, and Burns Park. The programs run from 3:20-6 p.m. daily and offer a variety of scheduling options.

Rebekah Gamble

Rebekah Gamble has helped the JCC's Kids' Konnection and Kids' Club afterschool programs get off to a great start this year. Students have been enjoying creative art projects, fun gym games, homework sessions, and plenty of time outdoors on the playground. Gamble also helped the students put together an apples and honey themed bulletin board in honor of Rosh Hashanah, complete with a four-foot tall bumble bee.

Gamble has been involved with the JCC and the local Jewish community for many years. She grew up in Ypsilanti, and attended religious school at Beth Israel Congregation. At Beth Israel, she served as a madricha and chapter president of USY for four years in high school.

After receiving a bachelor's degree in musical theater, Gamble returned to school to study child development. She has a CDA credential and an associate's degree in child development, and is completing a second bachelor's degree, also in child development. Gamble is also currently serving as the membership and marketing chair for the Washtenaw Association for the Education of Young Children (WCAEYC).

Gamble has worked at the JCC in many capacities since February of 2002. She began as a preschool teacher in the Early Childhood Center, working in almost every ECC classroom, including the former half-day kindergarten program. She has also taught many ECC and Youth Enrichment Classes, including her popular jewelry, scrapbooking, and clay classes last year. During the summer of 2007, Gamble served as the Camp Raanana aftercare coordinator. Since then, she has served as the JCC front desk coordinator and administrative assistant. She will continue to work in the JCC office part time in addition to serving as the Afterschool Programs Coordinator this year.

Besides her work at the JCC, Gamble's previous experience included working as a preschool teacher at Bright Horizons/Pfizer, at a summer camp run through High Point School in Ann Arbor, and as a teaching coach for teachers in the Wayne County Head Start system through U-M's School of Education. Gamble currently resides in Ypsilanti with her husband Justin. ■.

For more information about the JCC's afterschool programs, contact Youth Director Deborah Huerta at deborahhuerta@jccfed.org or 971-0990. Registrations are accepted throughout the school year.

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U-M Hillel welcomes back students

Allison Sheren, special to the WJN

University of Michigan Hillel hosted a series of successful welcome back activities for students from September 4-10. U-M Hillel began by welcoming close to 600 students on Friday night for the first Shabbat dinner of the year. Festivities continued on September 7 where 200 students enjoyed the kick-off BBQ. New students met one another and had the chance to connect and ask advice from upperclassmen. U-M Hillel's Open House featuring over 50 Hillel student groups on Wednesday, September 9, encouraged students to get involved in a variety of opportunities. Finally, Festifall (a university-wide club fair) on September 10 allowed students to represent U-M Hillel in Michigan-in-Hebrew shirts to the larger university community.

1. Olympic Swimmer Alon Mandel with Hillel student leaders and new students at the U-M Hillel kick-of BBQ.

2. Students talking about all the Hillel has to of er at this year's FestiFall.

3. Welcoming students to HARTs (Hillel Arts) at the U-M Hillel Open House

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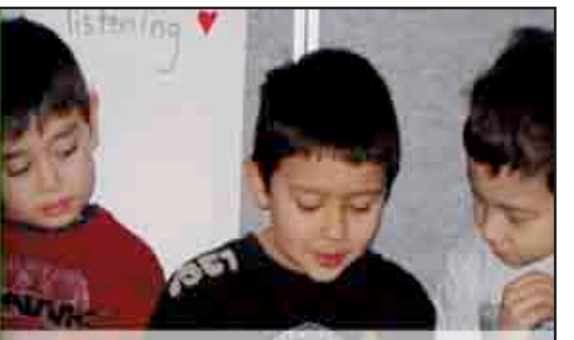

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EMU HIllel

By Brent Morris

Hillel at Eastern Michigan University invited me in and warmly welcomed me as a new transfer student in January 2009. As of September 2009, I became the fifth First Year Students of Hillel (FYSH) Intern at EMU. My enthusiasm for Hillel at EMU continues to grow in leaps and bounds the more I participate with this small but amazing group of Jews.

From the first Shabbat dinner I attended last January, for which I also volunteered to help cook, I immediately felt completely at home, even though everyone I had just met were pretty much strangers. Even though they all had their own friends, I was welcomed in and treated as if I was already a part of the group. Since then, my participation has grown from being a kitchen *schlepper* to being a trusted member of the Hillel at EMU staff, where I can share my love for Judaism and my experience with small but diverse Jewish populations around the country.

I grew up in a traditional Jewish family, but certainly not in any traditional Jewish community. My first memories are of a small synagogue on the central coast of California. After that we moved to several different communities throughout the country including Joliet, Illinois; Green Bay, Wisconsin; and short stints in Chattanooga, Tennessee; and Charleston, South Carolina. While I was in Young Judaea Year Course in 2005–2006, my parents moved to Lambertville, Michigan, near the Ohio border, where we became part of the Toledo Jewish community. I began college at the University of Toledo, but found a better academic fit at EMU. I came to EMU not knowing that there was any Jewish organization on campus, let alone a Hillel, and thought that I would have to travel down the road to the University of Michigan Hillel to have any Jewish community while in college.

Brent Morris

I was excited to find Hillel at EMU by chance. While driving by campus, I noticed the large Hillel at EMU sign outside the small white house facing the EMU campus and was thrilled that I might find a "home away from home" at EMU. Despite growing up in small Jewish communities, Judaism has always been a big part of my life. Hillel at EMU gives me a chance to let my Jewish identity glow in the face of a diverse community.

Since becoming an active student at Hillel at EMU, I have been able to voice my opinion on service structure, types of events, and the welcoming social environment. The Hillel at EMU staff recognized my enthusiasm and invited me to participate in programs and events they knew would help me connect my passion for Judaism with being comfortable as a visible Jew at EMU. They encouraged my leadership skills by allowing me to plan programs like the Passover seder and the "Bedouin Tent" events.

I was elated to accept the challenge of the FYSH Internship, where I can now impress upon new and continuing Jewish students at EMU how to explore their Jewish identity and expand their Jewish comfort zone in a safe and welcoming "home away from home." As we begin the new school year, with the Jewish new year right around the corner, I also want to start a new chapter in the life of Hillel at EMU. One program I would like to organize is inviting rabbis to have discussions on how Judaism is relevant to us as college students in a modern world. I would like to help create an environment in which new and current Jewish students can connect and grow in their Jewish identity in this small but very diverse community. ■.

Brent Morris is a junior at Eastern Michigan University.

JFS Summer Youth Employment Program

Robin Little, special to the WJN

Jewish Family Services participated in the Workforce Investment Act (WIA) Summer Youth Employment Program (SYEP) by providing a six week-long comprehensive job training program for 49 low-income youth (ages 14 to 24). The program included one-on-one tutoring, as well as classroom curricula that emphasized resume writing, interviewing and other pre-employment readiness training. JFS staff also provided mentoring, counseling and support for the students, many of whom came from low-income families, had special needs, and had either dropped out of school or were at risk of doing so. SYEP provided them with a structured, appropriate setting to both encourage them and teach them necessary skills for employment success. The students were placed in a variety of work sites, including The ReUse Center, Ypsilanti Housing Commission, Dynamic Edge and Neighborhood Senior Services.

The JFS board of directors made a significant contribution to the SYEP program by participating in mock interviews in order to prepare the students for the "real" thing. Phyllis Herzig noted that "The students were extremely well-prepared by the JFS staff; they were polite, enthusiastic and appreciative of the interview experience. It was interesting for me to talk with them and encourage them on their way."

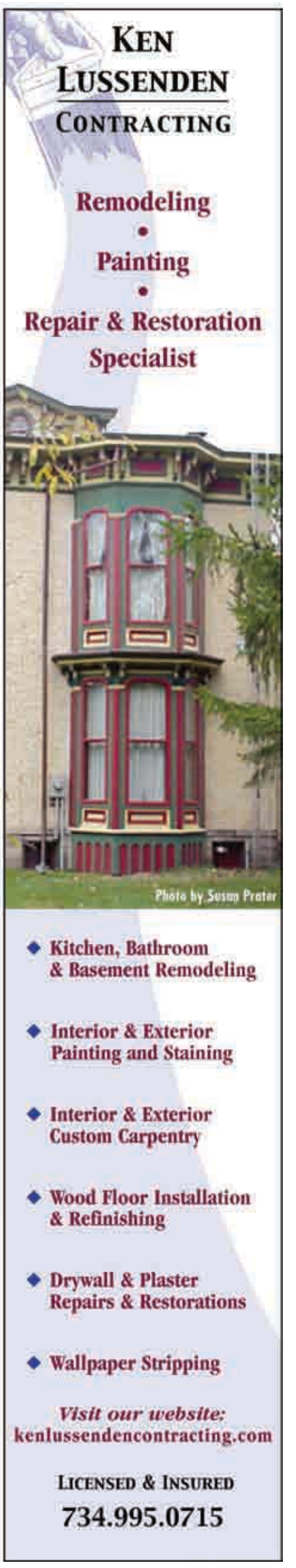
Board member Margie Checkoway "was struck by their eagerness, the bumps in the road that they had experienced in their lives, and their receptivity to talking about their lives, goals and dreams. SYEP was a needed lifeline for some of the youth. The JFS staff did a wonderful job of opening doors and broadening visions for the young adults. The program is an example of a successful investment in our young people's future."

Summer Youth Employment Program students with Maxi Sherman, coordinator (first row far left) and Susan Wagner, Employment Worksite Liaison (first row far right)

For many of the students, participating in this program at JFS was their first contact with the Jewish community. They learned first-hand about the JFS mission and vision "to enhance the lives of individuals and families in our community, across the lifespan, with professional, compassionate and affordable services provided in the spirit of Jewish values and traditions." In their evaluations, students commented on the warmth and friendliness of the JFS staff and how that contributed to their satisfaction with the SYEP program.

One of the students was placed in the Frog Room at the JCC Early Childhood Center. She was so popular with the teachers and children that JFS was asked if her placement could be extended. Peretz Hirschbein, ECC assistant director, said "she seems to have a real gift for working with children, has been learning a lot, and is an active participant in the life of the classroom." Almost half of the SYEP students were asked to continue their placements because of positive feedback from their employers—another indication of success and a reflection of the excellent preparation and training provided by JFS staff under the leadership of Lisa Keefauver and Maxi Sherman. As Board President Steve Gerber noted, "Our highly dedicated staff members worked tirelessly and long hours to equip these youngsters with skills they will long remember."

As the program was ending, JFS learned that there is additional funding available for the Youth Employment Program. The agency is planning to apply for these funds in order to continue this important work of helping youth to a better future through positive learning and work experiences. ■.



Soul searching

Noa Gutterman, staff writer

Applying to college is stressful. First, I had to decide where to apply. This involved becoming educated in college non-fiction, from resources like the *Fiske Guide*, which promises to teach you everything about every college you ever wanted to know, to the unlimited number of college websites, all of which pledged that their college would be the best match for me. Second, I had to talk to college advisors, counselors, and every person who thought they knew the best college for me. Third, I had to begin the actual application process. It's quite possible that my potential colleges know more about me than my best friends. From my social security number to my extra curricular activities, transcribing my life into a fill-in-the-blank worksheet was not an easy task. Even after years of schedules bursting at the seams, with dance classes and volunteer opportunities, my resume seemed meager and sparse. Next I began the daunting task of writing essays. While I obviously enjoy writing, college essays fall into a completely different ballpark than do articles for the *Washtenaw Jewish News*. No amount of soul searching and self-introspection convinced me that my experiences with diversity or my special talents were good enough. Re-write after re-write I continued to question my essay topics and my writing style. As I continued to write these essays and fill out even more applications, a strange correlation was drawn in my mind between college applications and the High Holidays. Presenting my life to particular colleges seemed very similar to presenting my sins to God on Yom Kippur. The High Holidays are a spiritually important experience, one that greatly surpasses college applications, yet there is an undeniable connection between the two. While self-introspection on Yom Kippur may be a search for sins as opposed to extra curricular activities, there is no doubt that these actions share similar attributes.

Noa Gutterman

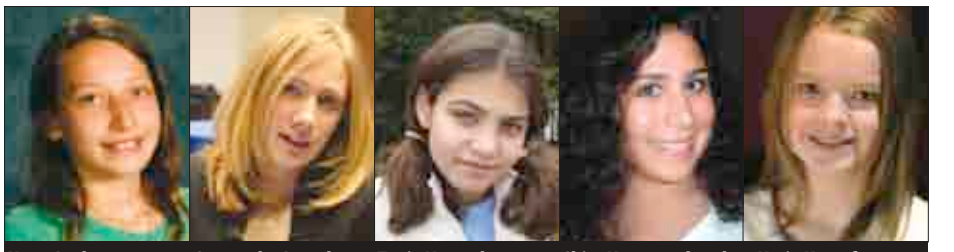
As a teenager, the practice of Yom Kippur is fairly new to me. I can no longer apologize for simply hitting my sister or lying to my parents. It is a much deeper and much more difficult process. The soul searching that I have experienced during the weeks leading up to the High Holidays can only be described as a little bit scary. Looking back over the past year is not an easy thing to do. And that's exactly why I have to do it. Just like college applications, this soul searching is an important process in human growth. Setting aside a time to look back over the year, and realize the mistakes I've made, can easily be characterized as a coming of age moment. Just like college applications.

One of my favorite High Holiday activities is Tashlich. The simplicity of throwing my sins into the river and watching them wash away is an activity that acts as a reminder of the frankness of the holidays. If I let it, the entire holiday can be as simple as throwing bread into a river. I try to remind myself that dwelling on my mistakes after the holiday ends is not a healthy practice. In fact, it defeats the whole purpose. Yom Kippur is a day set aside simply to think about my mistakes. If I can let go of everything else for just one day, and concentrate on reflection, there is no point in continueing this process after the holiday ends. The act of throwing away my sins is vitally important. Strangely, I have learned the same with college applications. At some point in the near future, I will press the send button, and turn it over to the college admission committees. I will have to remember that after I press the send button, nothing I do will change the outcome. And some time in April, when the letters arrive, it will all have been worth it. ■

B'nai Tzedek Teen Philanthropy Program

Laura Berger, special to the WJN

The Jewish Federation of Greater Ann Arbor is excited to present the B'nai Tzedek Teen Philanthropy Program. Part of a national endeavor of the Harold Grinspoon Foundation, B'nai Tzedek empowers teens to improve the world by launching them on a personal and engaged relationship with life-long Jewish giving. B'nai Tzedek enables bar/bat mitzvah-age youth to establish individual endowment funds, which will be administered by the Jewish Community Foundation and will be generously matched by local philanthropic couple Rachel Bendit and Mark Bernstein.



Hana Berkooz | Samantha Brandt | Tania Nemeth | Shira Hammerslough | Katia Kassof

The educational component will consist of three programs, as well as one day of site visits and a graduation event. Between October and May, B'nai Tzedek members will come together to learn about the importance of tzedakah in Jewish life and in community in general. Topics of discussion will include the Jewish values associated with tzedakah; what are foundations and non-profits, and what role they play in our daily lives; and how to do research about charitable organizations and give wisely. Teens will make site visits to various non-profit organizations (Jewish and non-Jewish) in the Ann Arbor area to learn about the work they do in the community. The program will culminate in a combined allocations and graduation session, where participants will be asked to announce the distributions they have chosen to make from their individual funds. The educational programming will be interactive and will challenge teens to consider their roles and responsibilities as community members.

The most important thing about B'nai Tzedek is that it allows teens to make a difference. For students who enjoy giving, it is a powerful way to make change in the world. B'nai Tzedek is a chance for teens to express themselves, and it is an opportunity to support the Jewish issues they really care about.

With the help of synagogue education directors and committed parent volunteers, word about this innovative program has started to spread. Five teens have already joined the first cohort of B'nai Tzedek members.

Hana Berkooz, daughter of Corry and Gahl Berkooz, is a member of Beth Israel Congregation and attends Tappan Middle School. Hana celebrated her bat mitzvah on May 16, 2009. Hana is involved in Camp Young Judaea and her interests include animals and pets, nature and science.

Samantha Brandt is the daughter of Carolyn Grawi, Jewish Federation board member. Brandt is a member of Beth Israel Congregation and participates in the Kadima youth group. Previously, Samantha has been involved with Camp Young Judaea, and she has volunteered at the YMCA Youth Volunteer Corp and Camp Birkette. Her interests include sports, computers, reading, and games. Samantha became a bat mitzvah on March 7, 2009.

Tania Nemeth became a bat mitzvah on March 21, 2009 at Temple Beth Emeth. Tania is the daughter of Michelle and Jim Nemeth, and she enjoys dance, travel and reading books.

Shira Hammerslough is an 8th grade student at Tappan Middle School and attends Beth Israel Congregation Religious School. The daughter of Lexi and Charlie Hammerslough, Shira is interested in acting, volleyball, dancing, playing with her dogs Sparky and Sprinkles, and classic cars. Shira loves volunteering at the Alpha House homeless shelter, and was motivated to become a B'nai Tzedek member because of her desire to take care of others. Shira's bat mitzvah was February 7, 2009.

Katia Kassof became a bat mitzvah on June 6, 2009. She and her parents, Mark and Maureen, are members of Beth Israel Congregation. Katia is an 8th grader at Forsythe Middle school and is involved in Beth Israel's Kadima youth group. Her hobbies include iceskating, dance and gymnastics. Katia has been involved with Ele's Place, a healing center for bereaved children and donated some of the gift money from her bat mitzvah to benefit the center.

It is not too late to be part of B'nai Tzedek. Applications are being accepted until the program begins in late October. If you are a teen, or if you have a teen who may be interested, contact Laura Berger at laura@jewishannarbor.org or call the Jewish Federation at 677-0100. . ■

Op-Ed: Changing our campuses from polarized to pro-peace

By Lauren Barr

WASHINGTON (JTA)—Last spring, a pro-Palestinian club at American University in this city built a big tent on the main quad. Inside were posters demanding an immediate end to occupation. Outside the tent, some pro-Israel students protested, distributing pamphlets encouraging more U.S. support for Israel to protect against the Palestinian terrorist threat. It ended in bitter feelings and confusion among the onlookers. Did either side win?

In an effort to foster a much-needed middle ground, a few friends and I started a new student organization. We hosted speakers and organized events sharing both the Palestinian and Israeli narratives and creating a space for critical discussion on politics in the region. Building coalitions through involvement in events like Holocaust Remembrance Week and Palestine Awareness Week, we were able to bring both sides together to co-sponsor a film screening and discussion of the parody film "West Bank Story." With both pro-Israel and pro-Palestine voices represented, not everyone in the room shared the same opinions. However, they sat together, laughed over the musical plight of Israeli and Palestinian star-crossed lovers, and then reflected on the role of comedy and entertainment media in the debate.

We certainly haven't solved the conflict at American University, but we have begun an important conversation.

When it comes to the Israeli-Palestinian conflict, most American college campuses are at a mutually destructive stalemate: One side claims to fight for Israel, rivals on the other claim to represent the Palestinian cause. Each side uses inflammatory language to persuade students to empathize with their message while discrediting the other. The result is that no one is effective in advancing what everyone says they want—peace and security.

Competing events, heated demonstrations and visual displays of self-serving facts and flags are common occurrences. But the club at American University is part of a growing movement of students on campuses across the country that stands against this angry and divisive talk that defines our university environments.

Collectively, we are J Street U, founded on the principle that it is high time to plot a new path.

In dealing with the charged campus environment, we find the most effective and meaningful approach is to advocate a stance that is at once pro-Israel and pro-Palestine in that it advances the ambitions of both peoples to live in peace and security. Advocating for a viable two-state solution challenges the zero-sum equation that has traditionally defined this issue and perpetuated the conflict.

Many students, if not most, fall in between the two extremes and have no forum to discuss, act or advocate. This polarized discourse stands to alienate a whole generation of activists who understand the answer to resolving the conflict lies in redefining this unproductive "us versus them" paradigm.

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Amid hedonistic indulgence, Jews search for meaning at Burning Man

By Ben Harris

BLACK ROCK CITY, Nev. (JTA)—At first they came slowly, perhaps a half-dozen sitting cross-legged in a circle waiting for Kabbalat Shabbat services to begin. But as the sun dipped below the mountains marking the western edge of Black Rock City, and as the Sabbath melodies wafted across the desert, the crowd grew to at least 200, fanning out in concentric circles from the middle of a metal-framed geodesic dome.

With its Shlomo Carlebach melodies, ecstatic dance and New Age-y innovations like sharing memories from the past week, the service may have been familiar to a Jewish Renewal community in Berkeley or a hippie shul in Jerusalem.

Except for the costumes. One man in a gold spandex jumpsuit sat atop the dome, his high-top sneakers dangling above the worshipers. Another wore a red velvet vest with gold embroidery that could have been swiped from Michael Jackson's closet. Others were clad all in white, their garments billowing in the breeze. Some outfits defied description altogether.

And this being Burning Man, several attendees, men and women, wore almost nothing at all.

"You don't have to leave things behind or change when you come to Burning Man. I mean I don't," said Joel Stanley, a London-based theater director, actor and Jewish educator who was attending for the sixth time. "For me it's about integrating who I am into this and letting it all have an effect on me. So why not express Judaism here at Burning Man, on the playa, in a way that is appropriate to Burning Man as well?"

Since its inception on a San Francisco beach in the 1980s, the annual festival known as Burning Man has grown into a mass phenomenon. More than 40,000 people, or "burners," now come each year to this post-apocalyptic landscape in the Nevada wilderness for an experiment in temporary community and radical self-sufficiency.

Over the course of the week leading up to Labor Day, an entire city—complete with departments of public works, planning and "mutant vehicles"—is created and then dismantled on the playa, the ancient lake bed where Burning Man unfolds.

Though popular with tech types from the Bay Area—according to a recent census, nearly one in five burners earns more than $100,000 per year—a fierce anti-commercialism prevails in Black Rock City. Participants are expected to bring everything they need to survive a week in harsh desert conditions—and failing that, to depend on the generosity of others.

As a result, an amazing culture of gifting prevails. Themed camps offer everything from snow cones to coffee, from workshops in erotic massage to healing modalities like reiki and shiatsu. Others set up enormous open-air dance parties that last until daybreak and beyond. And all of it is offered in exchange for little more than a smile.

"This is the 'Olam Haba' a little," said a well-known writer on Jewish spirituality who goes by the playa name Dharma, refering to the ancient rabbinic term for the afterlife. "Burning Man is a little of what the world could be."

Like any other American city, Black Rock hosts a significant Jewish presence and several Jewish-themed camps. In 2003, a Chicago rabbi named Menachem Cohen established the first organized Jewish presence at Burning Man, the Black Rock JCC, which offered Shabbat services and kosher food. In the intervening years, Jewish life at Burning Man has grown in both organization and diversity.

"I think what's changed is in the Jewish world, not Burning Man," Dharma said. "The new Jewish culture is not new anymore." One expression of that culture was on offer at Burning Manischewitz camp, a ribald group whose contributions to life on the playa included hosting games of strip dreidel and America's Next Top Shixxxa.

The brainchild of a "fake lesbian couple"—San Francisco writer Molly Freedenberg and Kate Levinson, an advertising location scout from Chicago—the camp was home to a multi-religious group whose members uniformly cited "instamitzvahs" as their most popular innovation.

Aimed at non-Jews and Jews who had never had a formal bar mitzvah, the process includes "un-baptizing" its subjects through submersion in a kiddie pool, the reciting of gibberish and hoisting them on Elijah's chair while "Hava Nagila" is played. "For me it's a break from everything that's serious to just be able to be as free as possible," said Levinson, 26, who sat for an interview clad in Star of David pasties, panties fashioned to look like tzitzit and a bra made out of yarmulkes. "That's why Burning Manischewitz, I think, is really appropriate for this place," she continued, "because we can make jokes like, 'Well tonight's the Gaza Strip club. Bring on my water balloons and bomb us.' In my day-to-day life, I would probably think talking about something like that would be offensive and insensitive. But out here, it's like anything goes."

Further down the playa, a camp marked by three Moshiach flags, the emblem of the messianic wing of Chabad, was the temporary home of a group of former Chasidim who found in Burning Man something of a replacement for the spiritual path they had abandoned.

"Burning Man for me is Pesach, Rosh Hashanah and Yom Kippur all mixed into one," said Sholom Fishman, who was raised Chabad in Los Angeles and now lives in New York.

"Why? One, Pesach is freedom ... and then Rosh Hashanah, Yom Kippur, it's almost like the new year. My year starts at Burning Man. Burning Man is the beginning and it gives you like this amazing amount of energy and strength to carry on through the year."

Despite such lofty ambitions, Burning Man has gained a reputation for debauchery, and not undeservedly. Men and women walk around in various states of undress, public sex is not unheard of, and drugs are freely on offer.

Maybe not freely. Despite the community's insistence that no cash change hands on the playa—officially, only ice and coffee are permitted to be sold—drugs are exchanged on more or less the same terms as they are on street corners across the United States. Still, even the party folks at Burning Manischewitz made sure to mention the cathartic aspects of the Burning Man experience, its impact on their souls as much as on their bodies. "If Burning Man's a big party, how come there's a temple in the center of it?" Dharma asks.

The temple is a wooden structure built on the open playa. Three stories high, the temple features ornate wood cuttings that are lit from within, making the entire structure glow against the dark desert backdrop. Burners write wishes on the wooden planks and leave personal effects to be incinerated when the temple is engulfed in flames on Sunday evening—for many the most poignant moment of the festival.

"I think it's a bit of a religion almost," Fishman said. "But at the same time, you got to watch out. I think part of growing up that way is that any time you see group think, right away my paranoia kicks in and says, 'OK, hold on, what's going on?' And Burning Man is very like that. At the burn you see 30,000 people doing something and it's like, whoa, no."

The burn happens on Saturday night, when all of Black Rock City gathers on the open playa for the ritual burning of the Man, an enormous wooden figure several stories high and bathed in yellow and white neon. At the appointed hour, the Man's mechanical arms are raised and a thunderous roar rises from the assembly. Teams of fire twirlers perform in a sort of preparatory homage to the inferno to come. Finally, presaged by a fireworks display, the Man ignites in a massive fireball.

For his first several burns, Dharma worried that the whole affair was idolatrous, a cardinal violation of Jewish tradition. Eventually he concluded that it wasn't. But even if it were, it wouldn't matter because the ecstatic experience of Burning Man is what truly matters. And in that, he said, there may be a lesson for the wider Jewish world.

"It's neither a good thing nor a bad thing—it's a powerful thing," Dharma said. "Hitler knew it. The Ba'al Shem Tov knew it. And when Judaism is at its best, it harnesses that power for tremendous good. Basically, I think we could all stand to get our freak on in shul a little more." ■

For video and more reporting on Jewish life at Burning Man, visit blogs.jta.org/wanderingjew.

Is it 5770 yet? The year that nonprofits want to forget

By Jacob Berkman

NEW YORK (JTA)—As they prepare to offer loved ones Rosh Hashanah wishes, many people in the Jewish nonprofit world would probably like to wish away 5769.

At this time last year, most economists were aware the recession was on our doorsteps. The financial institutions Bear Stearns and Lehman Brothers already had collapsed, the housing market was in the tank and joblessness was on the rise.

Nonprofits also had gone from anxious to red alert by the time the High Holidays hit.

Yet somehow, the situation worsened.

In 2009, according to a recent Foundation Center survey of more than 1,200 foundations, overall foundation giving is expected to decrease from the high single digits to low double digits, and nearly half of the surveyed foundations predict reductions in the number and size of their grants. A substantial share (44 percent) also anticipate reducing the number of multi-year grants.

Guidestar, a nonprofit watchdog, also detected alarming trends in its survey of more than 1,000 nonprofits between October and February.

More than half of the organizations experienced a decrease in contributions, and about a third of grant makers gave less in grants over the five-month period. Of the organizations that have sliced their budgets, the majority are making ends meet by cutting services and freezing staff salaries, and 30 percent have resorted to layoffs. Eight percent said they were in danger of closing down.

In the Jewish nonprofit community, similar signs of philanthropic recession have been clear. Even the strongest nonprofits have been hit hard.

The largest foundation, the Harry and Jeanette Weinberg Foundation, lost 13 percent of its assets, or $300 million, in the past year. The foundation, with 60 percent of its money invested in the plunging stock market, dropped from $2.3 billion to $2 billion, and its allocations over the next two years will total about $40 million less than foundation officials had anticipated before the recession.

Birthright Israel cut $35 million from its 2009 budget, and it has had to revamp how it raises money, shifting toward a more grass-roots approach focused on smaller donations.

The fund raising of the UJA-Federation of New York is down 11 percent. The federation in Boston will cut its allocations by 15 percent. The MetroWest federation in New Jersey has a $3 million shortfall. Federations across the board are cutting back. The UJC/Jewish Federations of North America cut staff twice in the last year and had to slash its budget from $37 million to slightly above $30 million.

The Jewish Agency for Israel has had to cut $80 million from its budget thus far. The American Jewish Joint Distribution Committee is facing a $40 million budget cut. It let go 40 staffers in May and will cut more this year.

The alphabet soup of the Jewish world has laid off hundreds and hundreds of employees; nearly every organization has had to let go of staff.

And that's before we even get to Bernard Madoff and his $65 billion swindle, which completely wiped out several foundations and took a major chunk from the endowments of several institutions and organizations.

What the long-term effect will be on Jewish charity remains to be seen.

A philanthropy insider who worked for a foundation that was closed because of Madoff's scheme predicted that the Jewish community would lose more than $2 billion a year in charitable donations for the next five years. Conversely, the chief fundraiser from a $300 million-a-year Jewish organization said he had yet to hear one donor say he or she could not give because of Madoff losses.

Despite the carnage, there may be a silver lining: The current crisis is forcing communal leaders to figure out how to build a more sustainable nonprofit system. It had become clear that over the past 15 to 20 years of unprecedented wealth, the Jewish community has built up a system that may have not been sustainable even if the good times had never ebbed.

The most glaring example is the day school system. Day schools are perhaps the best Jewish identity-building initiative, but tuition costs have been rising, and an increasing number of observers and families have complained for some time that the system was just too expensive.

Similar arguments could and have been made about many sectors of the Jewish nonprofit world, from camps to social service agencies to synagogues.

Yet before the economy hit the skids, few organizations and institutions felt the need to take a hard look at whether there was room to reduce their costs and reorient their strategic directions. Now they are being forced to sit down and take that look. ■

20 years on, FSU immigrants making their mark

By Dina Kraft

TEL AVIV (JTA)—At Nanuchka, every table is filled upstairs and down, the bar is packed and a line has formed outside.

A Georgian restaurant with offerings such as goose and beef dumplings and homemade pickles, Nanuchka at first glance may seem an unlikely nighttime hot spot for Tel Aviv, with its shabby-chic decor a hodgepodge of gilded mirrors, oil paintings and purple glass chandeliers.

"I started this place as a project and a challenge: to transform the image of Georgians here into something noble," said owner Nana Shrayer, 41, an immigrant from the former Soviet republic of Georgia. "It looks like I've succeeded."

As far as Shrayer can tell, only one table in the restaurant is occupied by Georgians, Nona Rafaeli's family, which has come to celebrate a birthday. "I love that so many young Israelis are here," said Rafaeli, a doctor who immigrated in 1995. "They clearly feel so comfortable here, and that's a great affirmation."

Twenty years since the beginning of the historic wave of immigration that brought approximately 1.1 million newcomers to Israel from the former Soviet Union between 1989 and 2000, Nanuchka is one small example of how immigrant subcultures are providing a home for fellow immigrants while integrating and contributing to Israeli society.

To be sure, some elements of Russian immigrant culture have not resonated with Israelis. But in fields such as education, theater, sports and music, a rich exchange has taken place, and the immigrants' contributions can be felt particularly strong in Israel's high-tech, medical and academic sectors.

The massive aliyah was unprecedented for Israel, both in its sheer size—Russian-speaking Israelis now constitute the largest single minority group in the country—and in the high educational and professional background of so many who came. Some 70 percent of those who immigrated are college-educated.

The 100,000 engineers that came in the aliyah, among them computer and electrical engineers, became the backbone of Israel's emerging high-tech sector in the 1990s, constituting the relatively cheap labor and know-how that helped give the industry its competitive edge.

The 23,000 doctors and 25,000 nurses who came transformed the face of Israeli hospitals and clinics. The arrival of the doctors has been credited with saving Israel's medical system from a shortage. Russian-speaking immigrants are credited with raising the level of science, research and teaching in the country. Nearly 70 percent of the math faculty at Ben-Gurion University of the Negev, for example, is comprised of immigrants from the former Soviet Union. Russian-speaking immigrants have worked to enter Israeli society under their own terms, determined to integrate while preserving their own culture.

Immigrant parents and teachers, discouraged by the level of education in the Israeli school system, have established networks of enrichment courses inside schools and as extracurricular programs in subjects such as physics, math and literature. At first they included mostly children of Russian-speaking immigrants, but now they are popular among other Israelis.

Russian media also have established a strong presence in Israel. In the mid-1990s, Russian-language print media peaked at 130 periodicals, including four daily newspapers and dozens of weeklies. With the arrival of a Russian-language television station and the Internet, many of the publications have folded. But Russian-language Web sites, including sites focused on Israeli news and politics, are flourishing.

Some 200 Russian bookstores and local presses are publishing about 300 Russian-language titles every year. Some authors have significant followings in the former Soviet Union, although they remain unknown to most Israelis.

Music has been more easily translatable.

"Israel has received us well," said Galina Gloushkin, first violist with the Israeli Symphony Orchestra-Rishon LeZion. Gloushkin emigrated from Moscow in 1991 with a pair of cleaning gloves in her suitcase, preparing for the possibility that she would not find work as a musician.

"Here there is no truly high-level musician that does not work," she adds, noting that the orchestra with which she performs was created by the city of Rishon LeZion in large part to provide employment for immigrant musicians.

Amir Bakman, a native Israeli oboe player in the orchestra whose talent was cultivated by Russian-speaking teachers, is grateful for the immigrants' contribution.

"Classical music would exist without this aliyah, but it has contributed so greatly by having so many top musicians along with the audience it provides," he said. "Because of them there is both supply and demand." Even Israeli rock music has been cross-fertilized by young immigrant musicians who have brought the styles of their home countries to Israel, then exported them back to the former Soviet Union interlaced with the Oriental motifs they found in the Middle East.

In the southern coastal city of Ashdod, which has the highest percentage of Russian-speaking immigrants in the country—some 35 percent of its 75,000 residents—immigrant groups perform a series of music festivals offering a mix of jazz, classical and klezmer concerts.

Immigrants have founded ballet schools, gymnasiums, poetry reading groups and literature clubs in the city. Store signs can be seen in Russian and Hebrew. Russian groceries sell dense brown bread of the variety found in Russia, tins of caviar, Russian teas and pre-made frozen packages of dumplings. It was here that the highly successful Tiv Tam company began—known in Israel for its sale of non-kosher items like cuts of pork and bags of frozen shrimp.

It's one of the elements of Russian-speaking society that has dismayed some religiously observant Israelis. Aside from the surge in pork-related products in Israel, the immigration from the former Soviet Union along with the arrival of foreign laborers has brought the sale of Christmas trees and Santa dolls to Jewish cities for the first time. And, more significantly, hundreds of thousands of immigrants not considered Jewish according to halachah, or traditional Jewish law.

That has forced Israel to grapple with some fundamental questions about its Jewish identity. Israel's Law of Return allows only for those with at least one Jewish grandparent to immigrate, along with their spouses. Many immigrants from the former Soviet Union want the government to ease its immigration criteria to allow non-Jewish family members to come to Israel.

Many couples from the community cannot marry legally in Israel because both partners are not Jewish, and Israeli law bars Jews from marrying non-Jews. Some have turned to conversion as a solution, but for the most part the requirements of conversion—a long and rigorous process in which prospective converts must pledge to become observant, since only Orthodox conversions are recognized in Israel—is impractical for most.

Immigrants and their children who have grown up in Israel and encounter this problem say they are resentful of a system that readily accepts them for military conscription—one in five Israeli soldiers hails from the Russian-speaking immigrant community—but does not consider them full Jews.

"It's an issue that hurts many," said Michael Zinigrad, a chemistry professor who emigrated from Russia in 1992 and is now rector of the Ariel University Center.

Elazar Leshem, an immigration expert affiliated with the Hebrew University and Ariel University Center, says one of the main reasons potential immigrants from the former Soviet Union who have not come to Israel are staying away is the sense that families with mixed Jewish parentage suffer discrimination in Israel.

"Israel is losing out on a huge human resources as a result," he said. ■

Don't write off the kibbutz yet

By Martin Sherman

LOS ANGELES (JTA) —When I left South Africa to volunteer to be a soldier in the Israel Defense Forces in 1971, Kibbutz Ma'agan Michael agreed to host me for the duration of my military service.

My assigned residence at the kibbutz -- located about 20 miles south of Haifa, on the Mediterranean coast -- was a single room in a wooden shack without running water, air conditioning or other modern conveniences. The nearest showers and toilets were public and situated at least 100 yards from my spartan abode.

It was a far cry from the way I live today at the kibbutz -- in a roomy three-bedroom apartment equipped with all the latest electronics and a spacious porch that opens onto a stretch of manicured lawn surrounded by variegated bougainvilleas.

In many ways this dichotomy encapsulates much of the change that has taken place over the past few decades in the kibbutz movement in Israel, and at Ma'agan Michael in particular. There has been a dramatic metamorphosis affecting not only the outward appearance of the kibbutz and sources of its livelihood, but also the manner in which it perceives itself and is perceived by others.

In the past few decades, Ma'agan Michael has changed from a tiny, impoverished fishing village into a sprawling, affluent community with a variety of industrial, commercial and agricultural activities. Today the major source of income is Plasson, a multimillion dollar global plastics manufacturing corporation whose shares are traded on the Tel Aviv Stock Exchange.

The shift reflects how kibbutzim have deviated sharply from their socialist roots into full-fledged participants in the capitalist system.

As Israel's most successful kibbutz, Ma'agan Michael has preserved a high degree of cooperative life. At less prosperous kibbutzim, economic hardship has forced privatization of elements that once were collective. In stark contrast to its former ideology of asceticism, today's kibbutz is replete with once-scorned human comforts and privately owned gadgetry. In fact, much of Ma'agan Michael's communal activity is conducted online from members' private homes, where they can reserve a car from the kibbutz's ample fleet, submit work schedules or receive medical test results conducted at the inhouse clinic.

The dominant ethos that characterized the kibbutz well into the 1970s was that of members who were rugged warrior-farmers strongly rooted to the land, willing to sacrifice life and limb to defend Israel. For a young man eligible for military service, it was taboo not to serve in a combat unit. Societal emphasis and social stature was focused more on the physical than the cerebral. While academic study was not overtly shunned, any pursuit not deemed absolutely necessary for the acquisition of skills to enhance the kibbutz's productive operations often elicited expressions of suspicion and derision.

Today, however, every child of Ma'agan Michael members is guaranteed the opportunity to attain an academic degree or some chosen equivalent without any connection to future earning potential. Similar developments have taken place in virtually all of Israel's kibbutzim.

A watershed moment for the kibbutz movement came in 1977, when a Likud government was sworn into power for the first time and kibbutz members feared that their long-maligned political opponents, whom they had labeled as fascists, would seize kibbutz assets. Hasty economic decisions were made that began the chain of events that brought many kibbutzim to the brink of economic collapse. Interestingly, religious kibbutzim, which viewed Likud's ascent with far more equanimity than their secular counterparts and reacted with less alarm, fared far better economically.

The importance of military service as a social imperative declined. Service in non-combat capacities in the IDF -- even draft evasion -- were treated with increasing tolerance.

As the kibbutz began casting off the mantle of national leadership, the social rewards of membership diminished commensurately. As the sense of belonging to society's elite waned, many members – particularly the more talented and younger ones – began leaving the kibbutz for the lure of the city. This move, once considered the ultimate act of betrayal, became acceptable and commonplace.

Although Ma'agan Michael largely has been spared the detrimental impact of this phenomenon, it devastated the kibbutz work force and jeopardized the future of many other kibbutzim.

If current trends continue, kibbutzim likely will be overtaken sooner or later by the very bourgeois materialism they once held in such contempt.

However, this is far from inevitable. There is sincere soul-searching going on in Ma'agan Michael about the community's future: how to maintain social solidarity in an age of individualism and how to fashion the kibbutz's role in society at large.

It is premature to write the epitaph of the kibbutz movement. Even without individual financial rewards, Ma'agan Michael's members have brought the kibbutz to the forefront of global achievement in agriculture—particularly animal husbandry, aquiculture and orchard cultivation.

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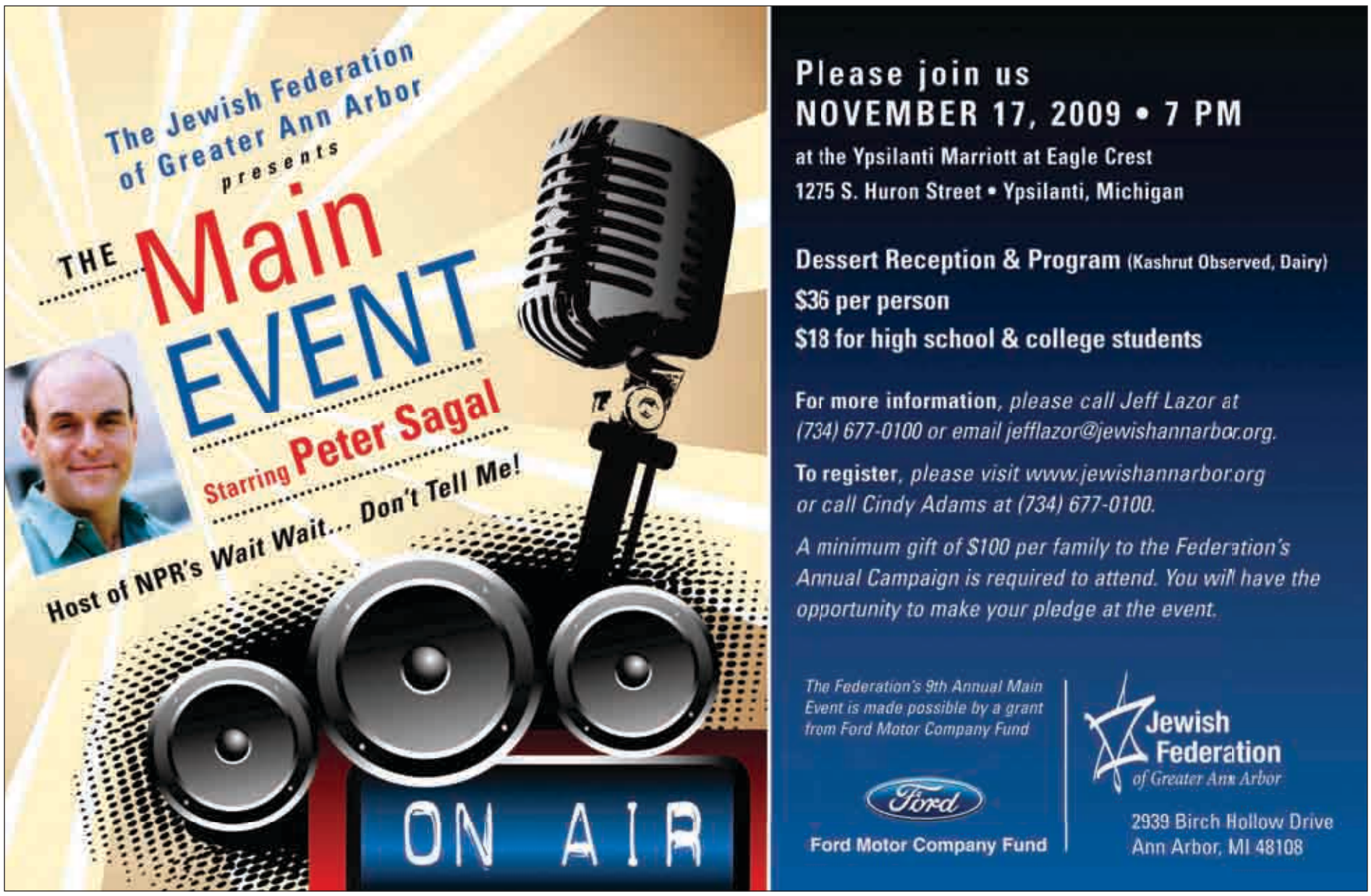
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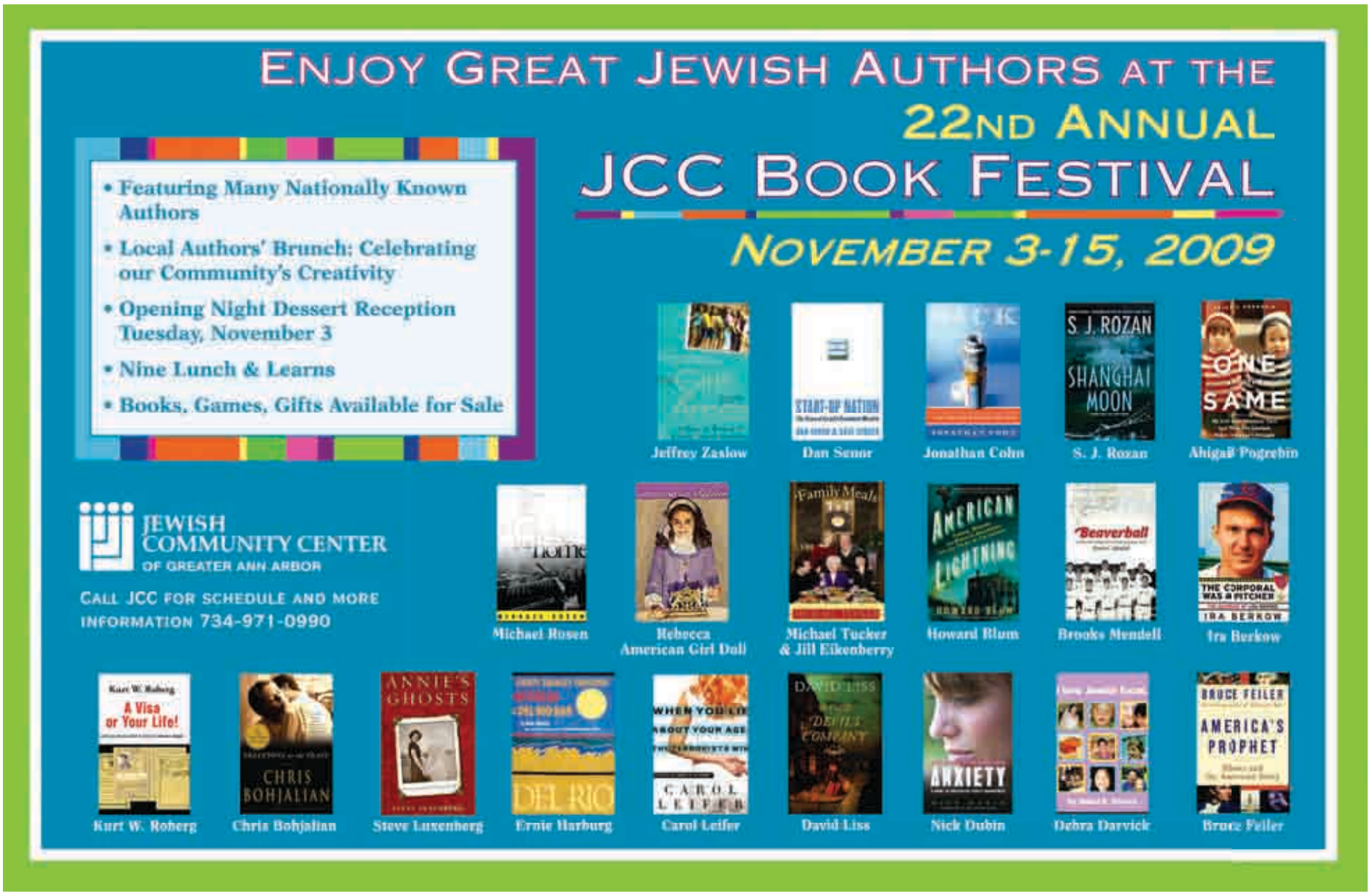
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Israeli, Palestinian mayors pitch rare joint industrial project

By Gil Shefler

NEW YORK (JTA)—Even as Israeli and Palestinian leaders argue about the conditions that must be in place for a return to the negotiating table, they are striking similar tones on the need for economic development.

Palestinian Authority Prime Minister Salam Fayyad unveiled an economic plan last month intended to bring about a stable, independent Palestinian state within two years, while Israeli Prime Minister Benjamin Netanyahu has been talking for months about the need for an "economic peace."

Some local Israeli and Palestinian officials aren't waiting for the rhetoric to translate into action. They're taking matters into their own hands.

We're taking responsibility and combining politics with economics. We are building an industrial park that will provide employment for 15,000 Palestinians and 2,000 Israelis.

Soon after, the Jewish mayor of a region in northern Israel adjacent to the West Bank announced a plan with the governor of the West Bank city of Jenin for a joint industrial zone, coexistence projects and a sports league that would bring together the region's Israeli and Palestinian children.

"We believe that life in the Middle East can be different," said Danny Atar, the Jewish mayor of the Gilboa Regional Council, a mountainous area of Israel of 22,000 people located between Jenin and the Israeli city of Beit Shean. "We're taking responsibility and combining politics with economics. We are building an industrial park that will provide employment for 15,000 Palestinians and 2,000 Israelis."

The plan is unusual not only because it represents a coordinated effort between local Israeli and Palestinian officials, but also because it involves the Palestinian governor of a city that until recently was known as the suicide-bomber capital of the West Bank and because the project is being supported by Jewish groups in the United States.

Jenin's governor, Qadoura Qadoura, says now is the time for cooperation.

"No two people can live beside each other while one is prospering and the other is not," he said.

Qadoura and Atar, along with Atar's Israeli-Arab deputy, Eid Saleem, are on a U.S. tour this week trying to sell their idea to the Jewish public and win investors for the project.

The plan calls for establishing a joint Israel-Palestinian industrial park just inside the West Bank that will manufacture products such as olive oil and packaged salad greens to be exported to overseas markets via Israel. It also involves setting up cultural centers to teach Hebrew to Palestinians and Arabic to Israeli Jews, organizing women's empowerment courses and holding sports tournaments for children from both communities.

"The plans are already all set up," Atar said at a news conference last month at the Conference of Presidents of Major American Jewish Organizations in New York. "It is in my own benefit as an Israeli that the Palestinians do well, and we hope that two years from now it will start operating. We will provide the infrastructure from the Israeli side, but this is their project. It is entirely up to them to make it succeed, and that makes all the difference."

Robert Zwank, the executive director of the Jewish Federation of Western Connecticut who organized the tour, says he hopes the plan will be extended to other parts of Israel and the West Bank.

"As a bottom-up initiative, it has to be supported by people in the private sector," he said in a phone interview.

Seven years ago, few could have imagined Jenin as a model of coexistence. A hotbed of militancy from which Palestinian terrorist groups dispatched suicide bombers to strike Israeli cities, Jenin was the site of a 2002 Israeli army incursion that left many dead on both sides and leveled parts of the city's refugee camp.

Now, however, Jenin is one of the places Palestinian and U.S. officials tout as a model of success for a revamped Palestinian security force, and even some Israeli officials speak of a changed atmosphere in the city.

"I can walk around Jenin without a guard, without any of Qadoura's people," Atar said. "It is now a paradigm of good security and good governance."

Qadoura, a member of P.A. President Mahmoud Abbas' Fatah Party, says the project will help bolster moderates among Palestinians and weaken support for Hamas and its radicalism.

"We have our radicals and it is of concern, but when we have over 50 percent unemployment and 6,000 graduates without work, then they become targets for radicals," Qadoura said.

This isn't the first attempt at a joint Palestinian-Israeli industrial project. Perhaps the best known is the industrial park at the Erez Crossing, on the north end of the Gaza Strip. Once a thriving commercial area that provided employment for thousands of Palestinians, it now lies vacant following repeated attacks by Hamas on the facility.

At their meeting last month in New York, Atar said his project would not suffer the same fate as the Erez park.

"This is not an intergovernmental project," he said. "Our aim is to encourage the private sector to invest."

Atar adds, "What other alternatives are there, to have nothing in the news but how many Palestinians or Israelis were killed?" ■

At Limmud in Siberia, some unique challenges

By Grant Slater

BIROBIDZHAN, Russia (JTA)—As the maroon bus trundled its way past the collective farms where Yiddish-speaking communists once struggled to tame the muddy earth, a commotion arose from a row of seats in the rear.

"Moooo-shiach!" shouted four teens in the back of the bus.

Their cheers for the Messiah drew the attention of 22-year-old Kristina Faibushenko, a young reporter for a local paper whose masthead is in Yiddish.

When the bus stopped, Faibushenko approached Zhenya Vladykin, a 13-year-old in a kipah and tzitzit, with a question: What does it mean to observe Shabbat?

"It means you can't do anything," he said.

The young Russians' exchange reflects the patchwork knowledge and observance of Jewish traditions that defines Russia's largely assimilated Jewish community. That is the case even in this strange and unique region of Russia's Far East known as the Jewish Autonomous District.

But last week some 200 residents of the region converged on the province's capital city, Birobidzhan, for the most remote Limmud Jewish educational conference held to date in the former Soviet Union—possibly the world.

Nearly 4,000 miles from Moscow, Birobidzhan is the capital of Soviet Union's agitprop-inspired, semi-autonomous Jewish territory in Siberia. It lies on a spot of land on the Russian border with China to which Soviet leader Josef Stalin sought to lure Jews in the 1930s.

In places like Birobidzhan and Khabarovsk, the most populous city in this region, the disparity in access to Jewish life is stark. Outreach programs reach this remote area only in drips.

Enter Limmud FSU, a traveling show run by a Moscow-based core of young Jewish professionals that has played on three continents from the Chinese border to New York City. The conference seeks to provide participants with a crash course in Jewish education and activity, and a safe haven to make Jewish connections.

Last week's Limmud conference played host to a large contingent from the Hillel in Khabarovsk, which is two hours away by train. These young Jews provided the backbone for the conference in both volunteer effort and knowledge.

Though they live in what is ostensibly a Jewish district—Yiddish is an official language here—many of the participants from Birobidzhan never had attended any kind of Jewish conference or educational seminar.

Limmud participants spent the first day at the recently completed Jewish community center and neighboring synagogue and the second day at a compound 40 minutes outside the city. Teens in kipahs mingled with old women who remembered the Jewish songs of their youth and completely secular Russians with distant Jewish roots.

In Birobidzhan, nearly everyone claims some Jewish ancestry, but some locals say they have never met a "real Jew."

Young people in Russia's Far East have limited access to Jewish life. The Chabad-run Federation of Jewish Communities maintains rabbis in Birobidzhan and Khabarovsk, Hillel is very active in Khabarovsk, and there are some Jewish music groups and other programs. But young Jews interested in their roots must actively seek out Judaism, says Roman Leder, the Jewish community leader in Birobidzhan.

Kirill Sahmanov, 17, bounces around the Limmud in iridescent blue skate shoes with tassels hanging out from underneath his cardigan. Limmud's only paid employee in Russia, Jenya Malkina, drafted Sahmanov as a volunteer for the conference.

Two years ago, Sahmanov decided that Hillel no longer provided him with all the Jewish fulfillment he wanted. He decided to become observant and sought out the Chabad rabbi in his hometown of Khabarovsk for instruction.

Sahmanov's descriptions of his Jewish life in Siberia are peppered with the Russian word "klyova," which means cool.

"It's klyova that we have Chabad, and the rabbi is definitely klyova," he said.

Now, Sahmanov says, he wants to travel to Israel for yeshiva, then return to promote Judaism in Khabarovsk.

One purpose of Limmud is to give people that choice—the how for Russians interested in exploring their Jewish identity, said Chaim Chesler, a co-founder of Limmud FSU.

Malkina says the goal of the program is not to compete with other groups seeking to develop life but to bring them all together under one banner for a few days.

Limmud FSU began three years ago on the outskirts of Moscow with sizable contributions from Western funders. The last year has seen Russian-speaking Limmuds in Israel, Ukraine, New York, Moscow, Belarus and now Siberia.

Along with free choice of programming and involvement, Chesler says it is important that the leaders of the Limmud programs in Russia approach participants in their own language.

"They will speak Russian rather than one American rabbi coming to Russia with his bad Russian and telling them what to do," he said.

Chesler said Limmud FSU's expansion to Russian speakers beyond the old Iron Curtain ruffled some feathers in the Limmud organization, which is based in London and holds volunteer-led conferences all over the world.

"In America, they gave us hell," he said.

But he pushed forward, and Chesler now says his outreach to Russian speakers largely has been accepted.

Andrew Gilbert, the chairman for Limmud International, says the Russian-speaking branch headed by Chesler has a contract to operate within the former Soviet Union. There is an "ongoing discussion" about their efforts to reach Russian-speaking Jews outside the region, he said.

Limmud FSU has no analog in the world in that it seeks to target a demographic rather than an area, Gilbert said. Limmud FSU has exceeded expectations, but the ideal would be for it to work with local Limmud bodies already in place outside the former Soviet Union, he said.

While Limmuds closer to Moscow now are partially self-sustaining, Chesler and his organization rely on a litany of donors both Western and local to host far-flung conferences among poorer areas like Birobidzhan. He says he has received donations from Jewish businessmen in Kazakhstan and Ukraine, as well as the support of American donors like Matthew Bronfman.

Jewish welfare groups also have been supportive. In particular, Chesler said the Jewish Agency for Israel has been much more receptive and helpful in recent months under the leadership of former Soviet dissident Natan Sharansky.

"He understands what we are trying to do in Russia," Chesler said. ■

A hunger to keep the faith at a Budapest shtiebel

By Eszter Margit

BUDAPEST, Hungary (JTA)—Andras Mayer is on a mission to get the Teleki Square shtiebel on the map—literally.

Renovations have started on the little Budapest synagogue, which tour guides generally pass over when visiting Jewish sites.

"We'll do whatever it takes," says Mayer, 37, one of the young intellectuals who worship regularly at the shtiebel—literally, Yiddish for "little room"—in the center of the Hungarian capital. "We are on a cultural mission now, documenting this last bit of an almost completely lost culture."

A Chabad rabbi and some elderly Jews are joining Mayer and a group of young, not overly observant Jews in their quest to rebuild the century-old shtiebel.

"We became religious on Saturdays from 9 to 11 a.m. in order to help the old people who prayed here," Mayer says. Smiling, he adds, "Now they are not around anymore, we kept on coming and even attracted girls and kids."

Despite its central location, the Orthodox synagogue remained on the fringe of the Hungarian Jewish community's attention because of its location in one of the poorest neighborhoods of Budapest. It was neglected for so long that the young people who started going there a decade ago were able to shape it into a relatively independent community of their own.

The Hungarian Orthodox Union provides the synagogue with basic funding and pays the bills.

The minyan meets Saturday mornings and on major holidays. Members say Teleki is the only synagogue in Hungary where prayers are recited following a rare Sephardic nusach, or liturgy, adding special tunes unique to the community.

Poor Jewish migrants settled in the neighborhood of Teleki beginning in the 1850s, most of them making a living at the flea market selling throw-away goods, geese, spices, vegetables and rugs.

The shtiebel had been one of 17 synagogues in the neighborhood, each of which had its own group of vendor members. Pogroms in October 1944 destroyed several small shtiebels, although Zionist youth fought back at an inn for market vendors and injured several German soldiers.

Peter Stein, whose family had been shtiebel regulars for five generations, said the Chortkow Chasidim from Galicia started the Teleki Square shtiebel around the turn of the 20th century.

Stein says that when he was a child in the 1950s, the shtiebel was full of congregants. He recalls that his father, upon returning from the Auschwitz death camp, rushed to the shtiebel to see if it was still there even before he went home to check on whether his home and family were intact.

By the 1990s, while a Jewish renaissance was taking place elsewhere in Hungary, the shtiebels and the Jewish establishments were closed in Teleki as the remaining Jews moved away.

The Teleki Square shtiebel is the last in operation and houses the remnants from the other synagogues—kabbalistic paintings, religious objects, Torah scrolls, old armchairs and chandeliers.

"We were surprised to find not only a beautiful bimah, crumbling books and prayer stands, but also suitcases full of clothes, shoes, calendars, dishes and other personal items from the time of the Shoah," Mayer says.

The Hungarian Orthodox Union has donated a few thousand dollars to repaint the shtiebel, but members are looking into additional funding to repair the Torah scrolls and install heating, a bathroom and a kitchen.

They want to start Torah classes with Chabad Rabbi Sholom Hurwitz, who became the religious leader of the community, although the shtiebel is not connected to Chabad-Lubavitch. The rabbi's wife prepares kosher cholent and cookies for visitors, but shtiebel members want to do more.

Speaking about the renovations, Mayer's brother, Gabor, says, "We are doing it very carefully, respectfully and gradually in order to keep the spirit of the shtiebel alive. We want to maintain it the way we found it a decade ago."

Andras Mayer says, however, that "the question is what was its original state—layers and layers of paint have been added."

As a first step, Andras says, the rotten entrance door and pipes were replaced. The Jakab Glaser Memorial Foundation, named for the man Mayer calls the engine of the minyan, has been established to help pay for the work.

Glaser, a carpenter also known as Glaser bacsi, died recently.

"Glaser bacsi, even at age 92, used to start making calls on Wednesday to recruit a minyan for Saturday morning," Mayer says. "Over the years he attracted a group of young men whose ritual became to hang out in shul, then go out with Glaser bacsi for cakes and coffee to a nearby pastry shop after services and listen to his somewhat funny, somewhat horroristic stories of a world that's been lost.

"We loved him for his courage, knowledge and sense of humor," says Gabor Mayer, 28, who helped out around the shtiebel and eventually took over its leadership.

It is Gabor who now makes any calls needed for a minyan, though they are rare because there are a growing number of devoted congregants. He had assisted Glaser on a personal level, tending to health care needs and buying his lottery tickets.

Talking about the young people now reviving the minyan, Gabor says, "Nobody will know our names in a few years, just like we don't know who those old people were on those old pictures we found, for whom this shtiebel had been a meaningful part of their lives."

The shtiebel, he adds, "will live on and remain the same as it was yesterday, today or tomorrow." ■

Ask the Expert

Burying the Genizah

From MyJewishLearning.com

Question: What is the protocol for burying damaged Jewish prayer books and shawls? Should they be wrapped? Can they be buried in my yard? Are there special prayers to be recited? —Linda, Randolph, Mass.

Answer: It sounds like you're talking about burying the contents of a genizah, Linda. Genizah means "reserved" or "hidden" in Hebrew, and is traditionally a place where Jews store sacred documents when they fall out of use.

The Talmud (Shabbat 115a) stipulates that all sacred writings (scrolls of Torah, Prophets, and Writings), should be preserved in a place where they cannot be destroyed. Though this idea originally was closely tied to a prohibition from ever erasing God's name, Maimonides ruled that holy books, such as the Talmud and midrash, should be retired to the genizah as well, even though they do not contain God's name (Mishneh Torah, Hilhot Yesodei HaTorah 6:8).

For a long time, Jewish communities set aside a room in each synagogue exclusively for this purpose and called that space the genizah. Anything from a worn-out siddur to a contract written in Hebrew would be put in the genizah when it was no longer useful, and often ritual objects such as a tallit or a lulav were added as well.

Most synagogues now have a closet or a box where they collect used papers and ritual objects that are considered sacred. The general rule is that anything dealing with sacred subjects should be placed in a genizah rather than thrown out. An Israeli newspaper, though written in Hebrew, would not need to go in a genizah, but a Megillah that had been damaged would.

Most synagogues clean out their genizot every few years by burying the contents in a Jewish cemetery as a sign of reverence and respect. Some communities even have cemetery plots that have been donated expressly for the purpose of burying the genizah. It is considered a great sign of respect to bury a Torah scroll or other sacred work near a prestigious Torah scholar. However, you are welcome to bury your household genizah in your backyard, as long as it is done respectfully.

Before burial the items should be put in a shroud (a white pillowcase will do), and any Torah scrolls should be cut off from their wooden spools.

There is no set liturgy for a genizah burial, but many congregations have created their own ceremonies. I particularly like the one from Temple Emanu-El in Dallas, which contains passages from the Torah and Mishnah, as well as the rabbis' Kaddish and contemporary poetry. You can adapt the liturgy to make it more appropriate or meaningful for your family or community, but it is customary to include the rabbis' Kaddish.

The most famous genizah, by far, is the Cairo genizah, a room attached to the Ben Ezra Synagogue in Old Cairo. The room contained more than 200,000 documents and ritual objects from as far back as the 10th century, including commentaries and letters written by Maimonides and Rabbi Judah Halevi. In the 1890s, Solomon Schechter, a lecturer at Cambridge University, convinced synagogue officials to allow him to ship most of the contents of the Cairo genizah to Cambridge, and since then thousands of documents from the genizah have been restored, translated, and studied.

Today, most of the works from the genizah can be found at the Cambridge University Library, and at the Jewish Theological Seminary, and the entire corpus of manuscripts is being digitized by the Friedberg Genizah Project, so that it can be studied and searched by scholars all over the world.

Before you bury your own genizah, take a look through it. You probably won't find scraps of business contracts from the 13th century, but you might come across some valuable lessons and stories that you hadn't thought about in years. Good luck! ■

For more information about Judaism and Jewish life, visit MyJewishLearning.com.

Changing our campuses, from page 18

Our communities and our leaders have lost sight of the fact that our best ideas have always sprung from lively discussion and debate. They are so wrapped up in their own rhetoric that they hurl accusations at one another instead of taking it upon themselves to demonstrate the constructive engagement and building of common ground they wish to see in the world. Immediate action is needed to overcome the naysayers who would rather perpetuate mistrust of the other side than make a real effort toward a two-state solution.

As we learned from the impressive campaign that helped elect Barack Obama, the engagement and mobilization of students can make all the difference, and we need to integrate them into the conversation. College campuses are filled with young, creative minds, and if constructive conversation cannot ensue in the prestigious houses of academia, then how can we expect politicians to reach a negotiated settlement?

We students must give support to our leaders by turning our polarization into cooperation. Through education and action, let's expand the discourse on the Israeli-Palestinian conflict and provide a forum for productive discussion about U.S. policy and the future of peace negotiations. Agreement on all questions is not the objective—fair representation of the issues, sincere attempts to listen to and understand each other, and shared solidarity in support of a two-state solution are.

We need to show that we, the future leaders of America, support the difficult road to peace and are dedicated to resolving it so both Israelis and Palestinians can look forward to a better future. Let's end the hateful stalemate on college campuses and start a movement that will influence and challenge our leaders to replicate our model. Together strong, we can be the trailblazers for a new path toward two sustainable states and the ultimate goal of peace. ■

(Lauren Barr is a junior at American University and the national secretary of J Street U's board.)

Kosher Cuisine

Strudel struggles a thing of the past

By Linda Morel

NEW YORK (JTA)—With Sukkot approaching, I've become obsessed with strudel, a pastry I buy at bakeries but haven't had the nerve to make myself. Like creating airy pie crust, strudel baking is an art that died in home kitchens sometime during the 20th century, when the pace of life quickened and convenience foods replaced family recipes.

This year I decided to teach myself to make strudel in time for Sukkot. Nothing could be more delightful during the holiday's seven days than eating a slice of my own strudel accompanied by a cup of tea.

Resonating a harvest theme, Sukkot is a celebration of the growing season's final harvest. Many Jews observe the holiday by building a sukkah, an outdoor hut, where they enjoy as many meals as possible. Hanging autumn produce from the sukkah's interior walls, they traditionally serve soups, stews and filled foods.

By definition, a filled food is one that has been stuffed with other things to eat. What could represent the bounty of the harvest better than stuffing something delectable with additional goodies? For that reason, dishes such as stuffed cabbage and stuffed peppers are associated with Sukkot.

Perhaps the most elegant food of the genre is strudel, a pastry dough that is covered with a layer of sweet or savory foods, rolled into a log and baked until flaky. Many bakeries sell strudels laden with fruit, chocolate, nuts or cream. However, strudels bursting with vegetables, sometimes mixed with chopped meat, are rarely commercially produced.

Nothing could be more delightful during the holiday's seven days than eating a slice of my own strudel accompanied by a cup of tea.

When I've waxed poetic about strudel's savory side, none of my friends were aware that the pastry could be an appetizer or hors d'oeuvre. This is all the more reason to bring back this old-fashioned delicacy, in spite of how involved it is to make.

Cookbook author and rabbi Gil Marks once told me that his mother had prepared strudel for his brit, but the experience must have overwhelmed her because she never attempted it again.

Yet I yearned to add this skill to my culinary repertoire. Like most people, I've avoided strudel because I was terrified of dealing with the dough. I've heard stories of grandmothers stretching strudel dough across their dining room tables until it was thin enough to read the newspaper through. I didn't think it was something I could do. Not now anyway. Not without experience or a grandmother to help.

Instead I turned to frozen fillo dough, which is available in supermarkets. In recent decades, even renowned pastry chefs are among the many who have used fillo dough for strudel.

The difference between the two doughs is both enormous and subtle. An ancestor of strudel, fillo dough was an invention of the Turks that probably arrived in Europe during the Ottoman occupation. Bakers in Austria and Hungary took the recipe to another level by adding eggs and butter to a rather plain batter, making strudel dough more elastic than its predecessor. This pastry became wildly popular throughout Central and Eastern Europe, where Jews consumed it with gusto.

There are anecdotes about Budapest families, Jewish and gentile, who hired pink-cheeked country girls as maids -- with their pudgy fingers, they were renowned for making the most delicate strudel.

Inspired by their skill, I devoted an entire day to teaching myself to make strudel. Armed with defrosted fillo dough, a damp towel, and advice from every cookbook author who'd ever layered dough and coaxed it into strudel, I began experimenting.

As I had invited people for dinner that night, I felt great pressure to succeed. What if I created a soggy mess and had to feed my friends pizza? However, I found fillo dough easier to work with than I'd ever imagined and was sorry I hadn't attempted strudel decades ago.

I experimented with four fillings, giving my friends a chance to dine on strudel throughout the meal, from appetizer to dessert. They raved about each successive strudel, discussing which fillings they preferred. As a bonus, the intoxicating scent of buttery pastry wafted throughout my home.

Each sheet of fillo must be brushed with shortening, which promotes its flaky texture. I discovered that fillo dough brushed with butter is more tender than the results achieved with oil, which are delightfully crisp and equally irresistible. While buttered fillo is cushy, oil-brushed fillo is a delicious option for kosher observers.

There's only one downside: Strudel is too hot to eat when it comes from the oven, driving anyone waiting for a bite to go mad. But on the upside, a piping hot strudel fares better than other foods when exposed to the chilly night air inside a sukkah. Because strudel can be prepared ahead and easily reheated, it is a practical dish to serve at Sukkot.

Ecstasy will ensue from a forkful of this pastry. The problem is, once you've provided a taste of homemade strudel, guests will clamor for it every year. ■

Turning frozen fillo dough into flaky strudel

These directions appear daunting, but they are broken down into easy steps. You will pick up the technique of making strudel in minutes and never have to look at the directions again.
Note: If box of fillo is frozen, defrost it in the refrigerator for 24 hours before using. Don't leave fillo sheets in the refrigerator longer than 48 hours. Unused fillo can be wrapped tightly in aluminum foil, placed in a plastic bag and re-frozen.

1 pound box of fillo sheets
8 to 12 tablespoons of butter, or comparable amount of olive or vegetable oil for pareve strudels
Several pieces of parchment paper
A soft bristled basting brush

1. Prepare strudel filling (recipes below) in advance and cool to room temperature before opening box of fillo.

2. Place a parchment paper on a baking sheet. Preheat oven to 350 °.

3. Lay another piece of parchment paper on a clean, dry kitchen counter or table. If possible, choose an area large enough to accommodate 2 pieces of parchment paper lying side by side.

4. Remove packaging material from box of defrosted fillo and carefully unroll the scroll of fillo sheets onto the parchment paper on the counter. There should be a neat pile of thin flat sheets.

5. Immediately cover fillo with plastic wrap. Dampen a clean, fragrance-free terry-cloth kitchen towel and lay it on top of plastic wrap, covering the fillo sheets completely. To avoid drying out fillo, which happens quickly, do not the leave the pile of sheets uncovered for more than a minute at a time.

6. Heat butter on a low flame until melted (8 ounces of butter will make 2 strudels and their toppings). If making a parve strudel, use oil at room temperature instead.

7. Place a third piece of parchment paper on a clean dry kitchen counter or table next to the pile of fillo sheets.

8. Move one sheet of fillo and lay it on the third parchment paper. Make sure a long side of the rectangular fillo sheet is facing you. (Don't forget to replace the plastic and towel.)

9. Dip a basting brush into melted butter and spread butter along the edges of the sheet of fillo, using additional butter as needed. Move the brush over the fillo gently, so it doesn't tear. Although the fillo sheets are thin, they are not as fragile as they appear. Continue brushing butter from the outside of the fillo sheet toward the center, until the entire sheet is covered with butter. For parve strudel, follow instructions in steps 9 and 10 using oil.

10. Place another sheet of fillo on the buttered surface and butter it the same way. Repeat this process, placing a new fillo sheet on top of the last one, until there's a buttered pile of 6 fillo sheets. Don't forget to butter the last sheet.

11. Spoon a filling from a recipe below on the top fillo sheet. Leave a border of 1 inch around all 4 edges, where there will be no filling. Spread filling evenly.

12. With your fingers, carefully lift the long side of the pile of fillo sheets closest to you. You may have to raise the parchment paper and gently peel the fillo sheets from it. Don't worry if the edges are slightly uneven. These sheets are firm yet flexible, and amazingly easy to handle. Roll the pile of fillo sheets around the filling and continue rolling, until the sheets become a log of strudel.

13. Carefully lift the strudel and place it on the parchment-lined baking sheet seam side down. Fold the ends of the strudel under itself so the filling doesn't seep out.

14. With a sharp knife, cut the top of the strudel, scoring it 8 times, every 1 1/2 inches. Score only the 6 layers of dough. Don't cut through entire strudel. Brush the top of the strudel with melted butter or oil.

15. For additional strudels, repeat the steps above.

The recipes have been developed by Linda Morel.

Sweet and sour cabbage strudel filling

Dairy or Parve (if fillo sheets are brushed with olive oil)
1/2 cup golden raisins
1 small-medium sized cabbage
2 tablespoons vegetable oil
6 carrots, diced fine
Kosher salt to taste
Freshly ground pepper to taste
1/4 cup red wine vinegar
2 tablespoons dark brown sugar

1. Soak raisins in a 1/2 cup warm water while assembling ingredients.

2. From cabbage, discard thick outer leaves. Remove core and coarse veins in some leaves. Slice cabbage into thin ribbons.

3. In a large pot, heat the oil on a low flame and add cabbage and carrots. Sprinkle with salt and pepper. Saute, stirring occasionally, for about 10 minutes, until vegetables wilt.

4. Meanwhile, place vinegar and brown sugar in a small bowl and mix with a spoon. Stir occasionally, until sugar dissolves.

5. Add vinegar mixture to cabbage pot, along with raisins and 1/2 cup water. Stir ingredients. Cover pot and simmer for 20 minutes, stirring occasionally, until vegetables soften.

6. Remove from flame and cool to room temperature. Pour ingredients into a colander and let liquids drain. Recipe can be made to this point 2 days in advance, placed in a covered container, and refrigerated.

7. Follow directions in Turning Frozen Fillo Dough Into Flaky Strudel above. In step 11, place 1 1/4 cups cabbage mixture on top of a pile of 6 fillo sheets. There is enough cabbage filling for 3 strudels. (For a parve recipe, in steps 9, 10, and 14, brush the fillo sheets with oil instead of butter.)

8. If fillo was brushed with butter, bake 40-45 minutes, or until dough browns and flakes. If brushed with oil, bake 30-35 minutes, or until dough browns and crisps.

Yield: 3 strudels, cut into 8 pieces, or 24 pieces in all.

Caramelized onion and mushroom strudel filling

An hors d'oeuvre, appetizer or side dish

Dairy or Parve (if fillo sheets are brushed with olive oil)
4 extra large onions, sliced into thin disks
3 tablespoons olive oil, or more if needed
Kosher salt to taste

1 1/2 pounds white mushrooms, sliced thin

1. With your fingers, separate onion disks into rings.

2. On a medium flame, heat oil in a large pot. Add raw onion rings and sprinkle with salt. Stir occasionally.

3. When onions start to brown, after about 15 minutes, add mushrooms and more salt, if desired. Stir occasionally, until mushrooms brown and onions are fully caramelized, about 25 minutes.

4. Cool to room temperature. Place onion mixture in a colander to drain excess oil. Recipe can be made to this point 2 days in advance, placed in a covered container, and refrigerated.

5. Follow directions in Turning Frozen Fillo Dough Into Flaky Strudel above. In step 11, place half of onion mixture on top of a pile of six fillo sheets. There's enough filling for 2 strudels. (For a pareve recipe, in steps 9, 10, and 14, use oil instead of butter.)

6. If fillo was brushed with butter, bake for 30 minutes, or until dough browns and flakes. If brushed with oil, bake for 20 minutes, or until dough browns and crisps.

Yield: 2 strudels, cut into 8 pieces, or 16 pieces in all.

Viennese apple strudel filling

Dairy
3 tablespoons butter
4 medium sized baking apples (Cortland, Gala, Rome, etc.), peeled, cored, and sliced thin
2 tablespoons sugar
1/4 teaspoon ground cinnamon
1/2 cup apricot preserves
1 teaspoon brandy
1/2 teaspoon lemon zest
1/2 teaspoon vanilla
1/4 cup walnuts, chopped fine

1. On a medium-low flame, melt butter in a large skillet. Add apples, sugar, and cinnamon. Stir occasionally until apples soften, about 15 minutes. Add lemon zest, vanilla and walnuts. Stir well. Cool to room temperature. Recipe can be made to this point 2 days in advance, placed in a covered container, and refrigerated.

2. When ready to continue, place apricot preserves in a small saucepan on a low flame, until heated through. Remove from flame and stir in brandy.

3. Follow directions in Turning Frozen Fillo Dough Into Flaky Strudel. In step 11, place half of apple mixture on top of a pile of 6 fillo sheets.There is enough filling for 2 strudels.

4. Bake strudels for 35 minutes, or until dough browns and flakes. Serve with vanilla ice cream or whipped cream.

Yield: 2 strudels, cut into 8 pieces, or 16 pieces in all.

Easy pear and cranberry strudel filling

Dairy or Parve (if fillo sheets are brushed with vegetable oil)
4 (14 1/2-ounce) cans of pears, preferably pre-sliced
1/2 cup dried cranberries
2 tablespoons sugar, optional
1/2 teaspoon cinnamon
1/4 teaspoon cardamom
1/4 cup blanched almonds, chopped fine

1. Drain pears in a colander and reserve the liquid. Pour 1 cup of the liquid into a small saucepan and discard the rest. Add the cranberries. Simmer on a low flame until cranberries soften, about 10 minutes. Remove from flame and leave in liquid while assembling remaining ingredients. Drain in a colander.

2. Slice pears and cut them into 3 or 4 chunks and place in a bowl. Add sugar, if pears need sweetening. Add remaining ingredients, including cranberries. Mix gently with a spoon to blend. Recipe can be made to this point 2 days in advance, covered, and refrigerated.

3. Follow directions in Turning Frozen Fillo Dough Into Flaky Strudel. In step 11, place half of pear mixture on top of a pile of 6 fillo sheets. There is enough filling for 2 strudels. (For a parve recipe, in steps 9, 10, and 14, brush the fillo sheets with oil instead of butter.)

4. If fillo was brushed with butter, bake 35 minutes, or until dough browns and flakes. If brushed with oil, bake 25 minutes, or until dough browns and crisps. Serve with vanilla ice cream, whipped cream, or lemon sorbet.

Yield: 2 strudels, cut into 8 pieces, or 16 pieces in all.

Ira Lax, one fan's story

Sandor Slomovit, staff writer

I've been writing this column about music and musicians for nearly five years and it occurred to me recently that I've not yet written about some of the most essential people in music—the fans, the people who listen to music. To begin to rectify that situation, here is a conversation with Ira Lax. Whenever I attend a local concert, be it classical, jazz, folk or any other genre, there is a pretty good likelihood that I'll run into Ira and his wife, Gari Stein, an outstanding music educator who I have profiled in this column. Ira is not only a knowledgeable fan of many different styles of music, he also passionately believes in the importance of music in education. In his work in the Outreach and Neighborhood Services department of the Ann Arbor District Library, he runs a program called Library Songsters, in which traditional musicians in a variety of styles, work on songwriting and music making with students in local schools. Ira is also a fine photographer and has taken pictures of many musicians. His pictures of performers at the 1972 Ann Arbor Blues and Jazz Festival and at a number of the revived Blues and Jazz Festivals of the late 90s are up on the Library's website at www.aadl.org/gallery/pictureAnnArbor/laxi/?g2_page=1.

WJN: How did your interest in music get sparked?

Lax: My parents loved music. Mostly, they liked to dance. The dance crazes at that time, in our area, were Latin dances, Cha Cha, Mambo….

WJN: You grew up in Detroit?

Lax: Yes. My parents were Manny and Kathleen Lax. My dad was a founding member of Adat Shalom synagogue in Detroit and one of its early presidents. They took dance lessons and then they'd show us what they learned.

WJN: This was in the Fifties?

Lax: Yes. I was born in 1947. We watched them, and we took dance lessons. My brother went on to be a state champion in ballroom dancing.

My mother liked opera too, so I heard that too, but I didn't want to listen to it on my own, yet.

But the other big influences were my older brother and sister. They were eight and nine years older than me. When I was ten, my sister was in high school. She loved music. She had Elvis albums, she had Harry Belafonte, she had Ramsey Lewis, the great jazz pianist. Those three cover a lot of territory, right there. {Laughter} I loved listening to her records. Then, at some point, she took me to a club, maybe the Minor Key, where I heard John Coltrane and Pharaoh Sanders. That was quite a thing, quite an influence on me. I was probably fifteen.

I listened to the Beatles, and to earlier folkies like Burl Ives and Hoyt Axton. Those came from my sister. And then I had a good friend who was a guitar player and liked to sing. We had a group that liked to sing songs. We'd learn songs by Elvis and the old Doo-Wop groups and Rhythm and Blues groups. We really had a big record collection of those guys. I still have quite a few.

Then in high school… Dylan. I graduated in '65. When a Dylan album came out, we'd all gather at somebody's house and listen to it, and listen to it, and listen to it. It was very exciting.

In the late 1960s and early 1970s I also played flute and loved Eric Dolphy's music, and a small group of friends had some mighty intense jam sessions, with guitar, piano, drums, flute and bass.

Music played a big part in our lives, as it does for kids today, and will forever. The Paul Butterfield Blues Band used to come to town. In those days a group would come and play a club for a week or more. They knew they had a big following among underage kids, so they would set up a special performance on a weekend afternoon at a VFW hall, or something, and the word got around and we'd all just go. Or we'd go to the Chessmate, which was a non-alcoholic coffeehouse, and there we heard Muddy Waters and Howlin' Wolf. It was very intimate. One night Muddy Waters sat down at our table during his break and just shot the breeze.

And there was the Ann Arbor Jazz and Blues Festival.

WJN: You've got these great photos of the '72 Festival. How did you get started in photography?

Lax: I worked for Channel 56, public TV in Detroit from about 1970 to 1972. My still photography developed a couple of years earlier. In 1968 I was out in Aspen, Colorado working one summer as a bellboy at Aspen Meadows. That's where I took my first photo workshop with a guy named Arnold Gassen. He was a fine, fine teacher. I was very excited about doing that. When I got back to Michigan, my friend, David Einstein, a very fine painter who now teaches out in Palm Springs, David and I had a studio together in Troy, in an old church owned by Balthazar Korab, one of the great architectural photographers today. He and his partner had a studio upstairs and they rented out space in the basement. I learned photography from him. He was a master. I worked at Channel 56, downtown, from about one

Muddy Waters, 1972 photo by Ira Lax

to nine in the evening, but first, in the mornings, I'd go to this church and work in my darkroom. I was very serious about it for a number of years.

Ira Lax

I also took a workshop in California with Ansel Adams in Yosemite. I got to spend some time with him, showing him what I was working on, and he'd offer suggestions. Very gentle, wonderful man. It was a wonderful influence, working with real people, spending time with artists, not just reading about it. Just like what we do today in Library Songsters, where kids get to work with some great musicians. It impacts a person, and I'm sure some of the same kinds of things will stay with them, as have stayed with me.

WJN: What kind of work were you doing at Channel 56?

Lax: I got the job based on my photographs. They'd send out film crews to do stories, and I would go and take photographs and also do sound.

WJN: They would use your stills as part of their stories?

Lax: Right. They'd go from film footage to some stills with voice over. I did that for three years, from '70 to '73. It was right towards the end of my time there that I got a press pass from them to go to the A2 Blues and Jazz Festival to photograph. That's how I got such great access. I was right on stage, or backstage. I got to meet and get close to all these amazing people. Houndog Taylor, was probably the most memorable person I met that weekend.

WJN: In what way?

Lax: Just how friendly he was. His music was incredible, of course. But after a ten-minute conversation, he invited me to visit him in Chicago. He had blue matchbooks, with his name on them, and his address. They were his business cards. {Laughter]

WJN: Did you take him up on it?

Lax: No, I didn't. Never did. Wish I had.

WJN: Have your tastes in music changed over the years?

Lax: They've broadened, mostly in terms of listening to older stuff. A big influence has been going to hear Paul Klinger's band, the Easy Street Jazz Band on Friday nights at the Firefly. Another is Lars Bjorn. Lars is a good friend of mine and we talk about jazz a lot. He teaches sociology at U-M Dearborn and leads discussions at the jazz festival down at Hart Plaza. And my wife, Gari's traditional music based program, Music for Little Folks, is a continual inspiration for me. I still listen to the folk blues, I just love listening to the old timers, Bukka White, Sleepy John Estes. That stuff is like lullabies to me. But I also listen to classical, and opera, also to Irish, Scottish and Appalachian music, which is full of the lives and history of those countries and ours.

Then there is my own reading. The library has a great collection not only of recorded music, but also of books about music. So that's also where my interest is going.

WJN: How did Library Songsters come about?

Lax: I believe it came out of a conversation I had with Dave Siglin (long time manager of the Ark Coffeehouse) in the mid 1990's. It had something to do with songwriting. This was before I was working at the library. Dave said, "If you can get a grant, we'll figure out a way to work on this together." So, that's what we did. The kids would write their songs based on what they were learning in class with three different musicians. They performed their songs in school, but then the kicker would be, learning audience skills at the Ark, and hearing all three musicians perform together.

That lasted a few years and then I got the library job in 1999. I started in community relations, and then began doing programming, and Library Songsters grew out of that. I talked with Tim Grimes and told him about this thing I was already doing and said, how about doing outreach in the schools? Make sure everybody has library cards, and then bring them into the library for their final performance. That's how it evolved. The Ann Arbor Area Foundation gave me my first grant, for the first two years. They seeded the thing and got it off the ground. After that I got grants from Target and Mervyn's and several other large local businesses and foundations.

WJN: Library Songsters brings together many aspects of your interest in music and in teaching.

Yes, I've had a whole other career in alternative education. Before I worked at the library I taught full time in Brighton at the Phoenix Alternative High School. I was working with kids that had either quit school or got kicked out. We'd try to find ways to make those kids want to be there. What you had to do is find a more active way for them to learn, to make an artistic connection for them to the material. I enjoyed doing that.

And the library's been a great thing. I see the library as a kind of a secular temple. People are coming in, everyone is looking for something, something to fulfill themselves in some way. And that's just the material side of things. They're also coming in for programming. It's just amazing the kind of evolution I've seen in this library over the ten years that I've been here. The programming has increased hugely, and with public computers, it's become a very important place for many people that don't have access to computers, especially in these rough times. ■

Calendar

October 2009

Thursday 1

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (see description below), 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

Birthdays and Presentation: JCC Seniors. Celebration for all with birthdays in October. Friends and family are invited to join group for lunch and birthday cake at 12:30 p.m. Followed by the SPICE Annual Meeting at 1 p.m. Join SPICE for lunch and discussion about ideas for future activities, presentations and trips.

Sukkot Celebration: Chabad. Annual fun community event to assemble the Lulav and its species. 6:30 p.m.

Mussar Class: TBE. With Judy Freedman. 7:30 p.m.

Vocal Workshop: TBE. With Cantor Linda Hirschhorn. 7:30–8:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 2

Mussar Class: TBE. With Judy Freedman. 11:30 a.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Baristas With Brent: EMU Hillel. 5 p.m. at the Student Center Starbucks. For information, contact program@emuhillel.org.

Sukkot Services: TBE. Tot Shabbat at 5:30 p.m. Sukkot pizza dinner and Sukkah decorating from 6–7 p.m. For reservations, call 665-4744. Songs and prayers in the Sukkah at 7 p.m. Shabbat service at 7:30 p.m.

Sukkot Services: BIC. Sukkot and Shabbat Ma'ariv service. 6 p.m.

Sukkot Shabbat–Guests in Our Own House: EMU Hillel. 6–8 p.m. at Big Bob's Lake House. For information, contact program@emuhillel.org.

Sukkot Services: Chabad. Afternoon and evening services. 7 p.m.

Sukkot Services: AAOM. 7 p.m. at U-M Hillel.

Friday evening services: *See listing at of the calendar.*

Saturday 3

Torah Study: TBE. With Rabbi Levy at 8:50 a.m., followed by Minyan at 9:30 a.m. and Sanctuary Service at 10 a.m.

Sukkot Services: BIC. Shaharit service at 9:30 a.m. Mincha and Seudat Shlishit at 6:45 p.m. Ma'ariv service at 8 p.m.

Sukkot Services: AAOM. Morning services at 9:30 a.m. and evening services at 6:45 p.m. at U-M Hillel.

Sukkot Services: Chabad. Morning services at 9:45 a.m. Afternoon and evening services at 7 p.m.

Women's Retreat: TBE. With Cantor Annie Rose, Cantor Linda Hirschorn, and others. 1–8 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at the end of calendar.*

Sunday 4

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Sukkot Services: BIC. Shaharit service, 9:30 a.m.

Sukkot Services: AAOM. 9:30 a.m. at U-M Hillel.

Sukkot Services: Chabad. 9:45 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Sukkah Hop: BIC. Walk from Beth Israel after Sukkot services to various Sukkot in the neighborhood. Enjoy light lunch for the Sunday Kiddush and munch on dessert at the various Sukkot. 12:30 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 5

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Sukkah Program: TBE Brotherhood. 5–8:30 p.m.

Women's Torah Study: TBE. With Cantor Annie Rose. 7–8 p.m.

Alternative Spring Break Information Meeting: EMU Hillel. Dinner provided. 7 p.m. For information, contact program@emuhillel.org.

Mishnah Torah Text Study Class: BIC. "Maimonides on the Laws of Shabbat," with Rabbi Dobrusin. 8 p.m.

Tuesday 6

Class: JCC Seniors. "The Bible in its Time," taught by Dr. Liz Fried. Eight-session class at Washtenaw Community College. Free for Washtenaw County residents 65 and older. To register, call Merrill Poliner at 971-0990. *Tuesdays through 10/27.*

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m.; $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, and weekly Bridge Club, 1 p.m. *Every Tuesday*.

Sukkot Potluck: BIC YAD. 6 p.m.

Mitzvah and Munch: EMU Hillel. 7 p.m. at the Village Commons. For information, contact program@emuhillel.org.

Biblical Reflections: Jewish Learning Institute. "Finding You in the Book of Genesis." Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Spirituality Book Club: TBE. Discussion of the book *How God Changes Your Brain* by Andrew Newberg M.D. and Mark Waldman, led by Cantor Annie Rose 7:30–8:30 p.m.

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Dwelling in the World

♦ Cantor Linda Hirschhorn
◊ Women's Retreat Oct. 2-3.
See article in this issue
♦ Gabe Foldman, Oct. 16 @ 6:45
◊ A walk through God's creation
Nature walk and discussion
♦ Jonathan Cohen Nov. 13-14
◊ Grasping the Tree of Life
Environment Shabbat

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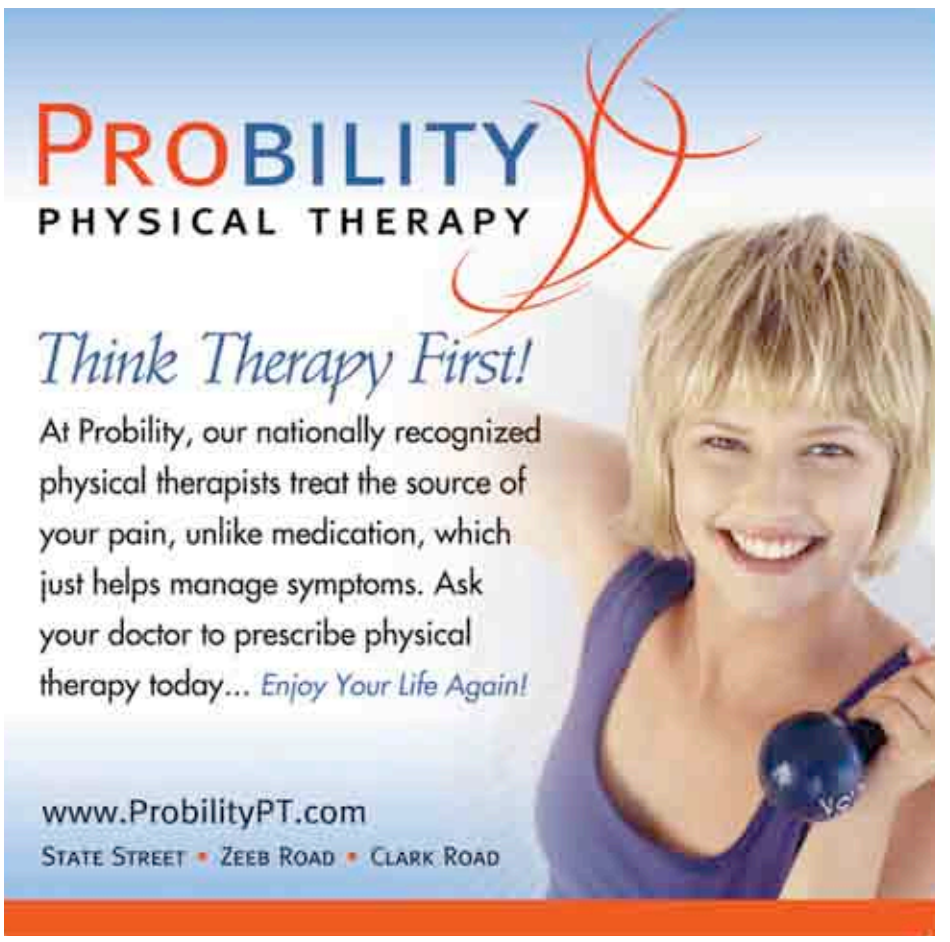
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Calendar

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 7

Lunch and Learn: BIC. Bring dairy lunch. Drinks and dessert provided. Noon.

Tot Sukkot Dinner: BIC. 5:30 p.m.

Opening Event: ORT. Hear latest ORT news from Patti Aaron, meet old and new friends and participate in Sangria-making contest. Refreshments provided. 7 p.m. at the home of Judy Cohen at 2855 Heatherway. RSVP to Eileen Thacker at 302-1810 or email tethacker@yahoo.com. 7 p.m.

Board Meeting: TBE. 7:30–9 p.m.

Thursday 8

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (see description below), 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Colloquia: Frankel Institute. Rachel Neis of the University of Michigan will present, "Proper Looking: Rabbinic Viewing Practices in Late Antiquity" at the Frankel Center, 202 South Thayer Avenue in Room 2022. Noon.

Presentation: JCC Seniors. A registered nurse will take and record blood pressures and address questions at 12:30 p.m., followed at 1 p.m. by a presentation by Eastern Michigan University professor Michael Hommel on "The Red Scare of the 40's and 50's."

Social Action Sukkot Dinner: BIC. In the Sukkah at 5:30 p.m.

Sukkot Picnic and Discussion: TBE. Short adult learning session on Judaism, Sukkot, and the Environment, led by Rabbi Delson. To RSVP, phone 665-4744. 6–9 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 9

Hashanah Rabbah: Chabad. Morning services. Participants will receive their own bunch of willows for the services. 7:30 a.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat and Dinner: TBE. Followed by songs and popsicles. 5:30–7 p.m.

Sukkot Hors D'oeuvres: BIC. In the Sukkah at 6 p.m.

Shemini Atzeret: AAOM. 6:45 p.m. at U-M Hillel.

Shemini Atzeret: Chabad. Afternoon and evening services and special event Dancing with the Torah. 6:45 p.m.

Shemini Atzeret Services: BIC. Ma'ariv service at 7 p.m.

Simchat Torah: TBE. Service and Consecration of First Grade students. 7–8:15 p.m.

Desserts in the Sukkah: BIC. 8 p.m.

Torah Study: TBE. "How to Succeed Moses: Is Joshua Up for the Job?" led by Rabbi Levy. 8:30–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 10

Coffee Corner and Pancake Breakfast: TBE Brotherhood. 8:30 a.m.–Noon.

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m., followed by Morning Minyan at 9:30 a.m. and Sanctuary Service at 10 a.m.

Shemini Atzeret: BIC. Morning services at 9 a.m. Mincha Service at 6:45 p.m.

Shemini Atzeret: AAOM. 9:30 a.m. at U-M Hillel.

Shemini Atzeret: Chabad. Morning services at 9:45 a.m. Memorial services at 11:30 a.m. Afternoon and evening services at 6:45 p.m.

Kehillat Shabbat: BIC. For 1st through 5th graders. 11 a.m.

Yiskor Service and Dessert: TBE. Sukkot Yiskor Service and dessert. 1–2 p.m.

Simchat Torah: AAOM. 6:30 p.m. at U-M Hillel.

Simchat Torah: BIC. Ma'ariv service and Hakafot Torah Processional. 7:30 p.m.

Simchat Torah: Chabad. All night dancing. 7:30 p.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at end of calendar.*

Sunday 11

Simchat Torah: BIC. Shaharit and Hallal. 8:30 a.m. Following pancake breakfast at 9:30 a.m. is Torah Reading, Hakafot, and rest of service at 10:30 a.m.

New Member Welcome: TBE. Bike Outing and Brunch to welcome new members. 9 a.m.

International Shul of Pancakes: BIC. Breakfast at 9:30 a.m.

Simchat Torah: AAOM. 9:30 a.m. at U-M Hillel.

Simchat Torah: Chabad. Morning services with Torah dancing followed by annual deli lunch, 9:45 a.m. Afternoon and evening services, 6:45 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 12

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Speaker: Frankel Center. Katharina von Kellenbach of St. Mary's College will present, "The Rhetoric of Anti-Judaism/AntiSemitism in Feminist Writing" at the Frankel Center, 202 South Thayer Avenue in Room 2022. 4 p.m.

Ruach with Ricky: EMU Hillel. 7:30 p.m. at the Student Center Starbucks. For information, contact program@emuhillel.org.

Mishnah Torah Text Study: BIC. Class with Rabbi Dobrusin on "Maimonides on the Laws of Shabbat." 8 p.m.

Board Meeting: TBE Sisterhood. 7:30–9:30 p.m.

Tuesday 13

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m.; $4/session or

$10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, and weekly Bridge Club, 1 p.m. *Every Tuesday*.

Biblical Reflections: Jewish Learning Institute. "Finding You in the Book of Genesis." Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Speaker: Frankel Center. Katharina von Kellenbach of St. Mary's College will present, "The Politics of Christian Discourses of Forgiveness: Prison Chaplains Counsel Nazi Perpetrators 1945-1980," at the Frankel Center, 202 South Thayer Avenue in Room 2022. Noon.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Men's Torah Study: TBE. 7:30–8:30 p.m.

Speaker: TBE. Orly Halpern speaks on "Hamas, Iran, the Arab World, and Existential Threats." 7:30–9:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 14

Lunch and Learn: BIC. Bring a dairy lunch. Drinks and dessert provided. Noon.

Afternoon Delights: JCC Seniors. Afternoon concert at the JCC with the Ann Arbor Symphony's Arie and Friends. $8/single concert; $35/five concert series. For information, contact Merrill Poliner at 769-0209 or email Merrill@jfsannarbor.org. 1 p.m.

Speaker: Frankel Center. Keren McGinity, Mandell L. Berman Postdoctoral Fellow, will present, "Of Mice and Mensches: An American History of Intermarriage and Fatherhood," at the Frankel Center, 202 South Thayer Avenue in Room 2022. 7 p.m.

Thursday 15

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (see description below), 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Colloquia: Frankel Institute. Oren Gutfeld of the University of Michigan will present, "From Pagans to Christians: Jewish Material Culture at Horbat Beit Loya, Israel," at the Frankel Center, 202 South Thayer Avenue in Room 2022. Noon.

Presentation: JCC Seniors. Jewish Family Services Geriatric Social Worker Allison Pollock, MSW, will be available for discussion, questions and assistance at 12:30 p.m. Followed by Dr. Liz Fried presenting, "Bereishite and Noah" at 1 p.m.

Film Discussion Group: JCC. Join Russell Collins, Executive Director of the Michigan Theater, along with fellow movie mavens to view and discuss a movie. Movies are viewed independently at local cinemas. $60/JCC members for year-long membership with 10 sessions; $75/non-members. For information, contact Leslie Bash at 971-0990 or email lesliebash@jccfed.org. 7 p.m.

Mussar Class: TBE. Led by Judy Freedman. 7:30 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 16

Mussar Class: TBE. Led by Judy Freedman. 11:30 a.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat and Dinner: TBE. Dinner, songs and popsicles. 5:30–7 p.m.

Adult Shabbat Dinner: TBE. 6–7:15 p.m.

Kabbalat Shabbat and Consecration: BIC. Shabbat service and Consecration of Kindergaten–1st Grade students, followed by Cookie Oneg. 6 p.m.

Nature Walk: TBE. With Dr. Gabe Goldman. 6:45–7:30 p.m.

Friends and Family Shabbat: EMU Hillel. 7 p.m. at the Student Center Ballroom B. For information, contact program@emuhillel.org.

Shabbat Service: TBE. With Dr. Gabe Goldman and Kol Halev. 7:30–9 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 17

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m., followed by Morning Minyan at 9:30 a.m. and Sanctuary Service at 10 a.m.

Baby Shabbat: BIC. Celebrating births in the past year. 9:30 a.m.

Nature Walk and Picnic: Jewish Educator Council of Ann Arbor. Join Gabe Goldman, director of Experiential and Environmental Education at Brandeis Barden Institute as he leads pre-schoolers and parents on a nature walk through Nichols Arboretum. Bring food for a picnic following hike. Meet at Arboretum gates on Geddes Road. For information, contact Noreen Deyoung at 971-0990 or email noreendeyoung@jccfed.org. 4 p.m.

Teen Hike: Jewish Educator Council of Ann Arbor. Join Gabe Goldman, director of Experiential and Environmental Education at Brandeis Barden Institute as he leads a night hike, for 9th–12th graders, following a Havdalah service. Bring money for a late night snack following the hike at Pizza House on Church Street. Meet at Arboretum gates on Geddes Road. For information, contact Terri Ginsburg at 665-4744 or email tginsburg@templebethemeth.org 8–11 p.m.

Sunday 18

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Bar/Bat Mitzvah Family Series: BIC. 9:30 a.m.

First Café: BIC Women's League. For all parents (men and women) to relax, socialize, network, go online, feel at home, and build Jewish identity. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Caregiver Conversations: JFS. Monthly drop-in educational and support group for adult children in a variety of caregiver roles for aging parents. This month's topic, with brunch, is "Managing Your Loved One's Medical Care." Over brunch, learn organizational and communication strategies for use in navigating the health care system with your aging loved one. Bagels will be provided; participants bring a dish to pass. Co-sponsored by the JCC, AARH, TBE, BIC and the JCS. 11 a.m.–12:30 p.m. at the JCC. RSVP to Abbie at 769-0209 or email abbie@jfsannarbor.org.

Hike: Jewish Hikers. Joint walk with the Ann Arbor Crop Walk. 1–3 p.m. Begins at Zion Lutheran Church.

Bagels and FYSH: EMU Hillel. 1 p.m. at Hillel for "First Year Students of Hillel."

Young Families Program: BIC. Led by Jewish Educators Council Scholar-in-Residence Gabe Goldman at the Arboretum on Geddes Road. 4 p.m.

Sunday Minyan Time Change: BIC. Time moves to 5 p.m. until the spring.

Basic Judaism Class: TBE. For those who are hoping to learn more about Judaism, whether born Jewish, studying toward conversion, or just wanting to know more about Jewish neighbors. For information, contact Rabbi Lisa Delson at 665-4744 or email ldelson@templebethemeth.org. 7:45–9 p.m.

Presentation: BIC. Benjamin Pollock, assistant professor of Religious Studies at Michigan State University, presents "Soul and World: Rethinking Franz Rosenzweig's Conversations." 7:45 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday*.

Monday 19

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Women's Torah Study: TBE. With Cantor Annie Rose. 7–8:30 p.m.

Mishnah Torah Text Study Class: BIC. "Maimonides on the Laws of Shabbat," with Rabbi Dobrusin. 8 p.m.

Tuesday 20

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, weekly Bridge Club, 1 p.m. *Every Tuesday*.

Movie Tuesday: TBE. Rabbi Delson leads discussion of film *Religulous*, starring Bill Maher. 1–3 p.m.

Biblical Reflections: Jewish Learning Institute. "Finding You in the Book of Genesis." Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Seasons of Mussar Group: BIC. 7 p.m.

Performance: Frankel Center. Musical Performance of "The Painted Bird" by Daniel Kahn with Pavel Lion at The Ark, 316 South Main Street. 8 p.m.

Topics in Jewish Law: AAOM. Class led by Rabbi Glogower covering various topics treated over a period of one to several weeks. Material is presented in English and Hebrew. 8 p.m. at U-M Hillel.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 21

Lunch and Learn: BIC. Bring a dairy lunch. Drinks and dessert provided. Noon.

New Member Dinner: BIC. Dinner and orientation with special Tikkun Olam project for parents and children. 6 p.m.

Meditation Group: TBE. Each week focuses on teachings from the Torah and other Jewish sources. Peer-led group for people with meditation experience. 7:30–8:30 p.m.

Judaism 101: BIC. Session about "The Jewish Calendar." 8 p.m.

Thursday 22

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

Presentation: JCC Seniors. Jewish Family Services Geriatric Social Worker Allison Pollock, MSW, will be available for discussion, questions and assistance at 12:30 p.m. Followed by presentation on American Indian Art by Bobbie Levine at 1 p.m.

Symposium: Frankel Center. Two-day Symposium on Central European Jewish Studies. Themes of assimilation, popular culture, and Jewish self-hatred will be examined. Panelists include Steven Aschheim, Scott Spector, Leora Auslander, Måry Gluck, Paul Reitter, Michael Steinberg and Liliane Weissberg. For information, email judaicstudies@umich.edu.

Speaker: Frankel Center. Steve Ascheim of Hebrew University presents, "Icons Beyond the Border: The Weimar Jewish Intellectuals at the Beginning of the 21st Century." U-M Michigan League, Henderson Room. 7:30 p.m.

Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 23

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat, Dinner and Services: TBE. Tot Shabbat and dinner followed by songs and popsicles at 5:30 p.m. Traditional Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 24

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m. followed by morning minyan at 9:30 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: *See listing at end of calendar*

Calendar

Sunday 25

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Library Book Club: BIC. Facilitated by Nika Bareket. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Lullaby of Broadway: JCC. Afternoon of songs from American theater featuring the Detroit Opera Theater. Refreshments at 1 p.m. followed by performance from 1:30–2:30 p.m. Sponsored by the Fishman-DiPietro Endowment. $5/ticket. For information, contact Merrill Poliner at 769-0209 or email merrill@jfsannarbor.org.

Hillel vs Hillel Football: EMU Hillel. 1–2:30 p.m. at Hillel and Frog Island Park.

Basic Judaism Class: TBE. 7:45–9 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

Monday, 26

Mishnah Torah Text Study Class: BIC. "Maimonides on the Laws of Shabbat," with Rabbi Dobrusin. 8 p.m.

Tuesday 27

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games, and weekly Bridge Club, 1 p.m. *Every Tuesday*.

Biblical Reflections: Jewish Learning Institute. "Finding You in the Book of Genesis." Six-session course examines classic stories from Genesis in a modern light, focusing on eternal relevance to everyday life. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Men's Torah Study: TBE. 7:30–8:30 p.m.

Topics in Jewish Law: AAOM. Class led by Rabbi Glogower covering various topics treated over a period of one to several weeks. Material is presented in English and Hebrew. 8 p.m. at U-M Hillel.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 28

Lunch and Learn: BIC. Bring a dairy lunch. Drinks and desserts provided. Noon.

Performance: Frankel Center. Musical performance of "Cabaret Tsuzamen Aleyn" by Pavel Lion with Yana Ovrutskaya. U-M Duderstadt Center, 2281 Bonisteel Boulevard. 7 p.m.

Thursday 29

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations (see description below), 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Program: JCC Seniors. "Playing Around with Recorders." Learn about the history of recorders and recorder music. 1 p.m.

Mussar Class: TBE. With Judy Freedman. 7:30 p.m.

Performance: Frankel Center. Musical performance of "The Sweetest" by Pavel Lion with Yana Ovrutskaya at the Kerrytown Concert House, 415 North Fourth Avenue. 8 p.m.

Speaker: JCC. Rabbi Arik Ascherman of Jerusalem, executive director of Rabbis for Human Rights (RHR), will speak about current developments in Israel and will present an update on new RHR projects. Cosponsored by AARH, BIC, JCC and TBE. For information, contact Martha Kransdorf at mkransdo@umich.edu. 8 p.m. at the JCC.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 30

Mussar Class: TBE. With Judy Freedman. 11:30 a.m.

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat and Dinner: TBE. Followed by songs and popsicles. 5:30–7 p.m.

Shabbat Service and Talk: TBE. Talk by Gerry Kaye, director of Olin Sang Ruby Union Institute Summer Camp (OSRUI) in Oconomowoc, Wisconsin. 7:30–9 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 31

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m., followed by Morning Minyan at 9:30 a.m. and Sanctuary Service at 10 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at U-M Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by Shira at 6 p.m.; Shira: Traditional Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. U-M Hillel.

Shabbat Services: BIC. 9:30 a.m.; 6 p.m. Mincha. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and *yom tov* (Jewish holiday). Call 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center of Greater Ann Arbor (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation of Greater Ann Arbor
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

U-M Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

October 2	5:52 p.m.
October 9	5:40 p.m.
October 16	5:28 p.m.
October 23	5:18 p.m.
October 30	5:08 p.m.

Young Leaders, from page 7

net is much more than Retreat, and Cabinet members can take advantage of a multitude of programming offered and developed by members of Cabinet. This includes special Cabinet "tracks" in the General Assembly (the annual meeting of all the Federations in North America), international study missions to learn about Jewish communities around the world (this coming year there is a mission to Morocco), as well as community service projects carried out by Cabinet members in their respective communities. Related to my role as the executive director of the Michigan Israel Business Bridge, I am working with a Cabinet group to explore the possibility of organizing a business mission to Israel for interested Cabinet members.

For me, the people, friendships, and networking that I experienced at Retreat has been second to none. This is a very high caliber group of people who not only are successful in their professional lives, but also give a lot back to their community. As corny as the phrase might sound, the people in this group "get it"—the Jewish people must take care of their communities locally, in Israel, and elsewhere in the world. That is something that resonates very strongly with my own personal and collective Jewish identity.

Back here at home, our Ann Arbor Cabinet group is taking steps to implement some of the key takeaways and experiences from Retreat in our local community. For example, we are exploring ways to utilize the StrengthsFinder methodology to strengthen the Ann Arbor Federation and its partner agencies. We are looking at opportunities to collaborate further with the Detroit and Grand Rapids Jewish communities, particularly with our Young Adult Divisions. And finally, we are trying to utilize our national Cabinet network to learn how other Jewish Federations are addressing the economic crises in their respective communities, so as to better serve our constituents in Ann Arbor.

All in all, I can't say enough good about the Cabinet experience. This article provided only a broad overview of what the organization is about and how we can benefit from it. But I can say that our Ann Arbor Cabinet group is trying to recruit other people in the community to join us. If you'd like to learn more, contact Ron Perry at rperry@michiganisrael.com or Federation staff member Jeffrey Lazor at jefflazor@jewishannarbor.org. ■

Kibbutz. from page 20

Furthermore, the continued contribution of the kibbutz movement to the Israeli military should not be underestimated. In my family, virtually all the men served as officers in elite combat units – Air Force, Navy and special forces. This is not unusual. In recent military operations, kibbutz combatants were among those with the highest casualty rates—a sign that kibbutzim still contribute in high proportions to Israel's combat forces.

It is not at all clear where the kibbutz will be in 2020 or what form it will take. But those who predict its inevitable demise may be surprised. ■

(Martin Sherman is a professor in security studies at Tel Aviv University and a visiting professor this year at the University of Southern California and Hebrew Union College-Jewish Institute of Religion in Los Angeles.)

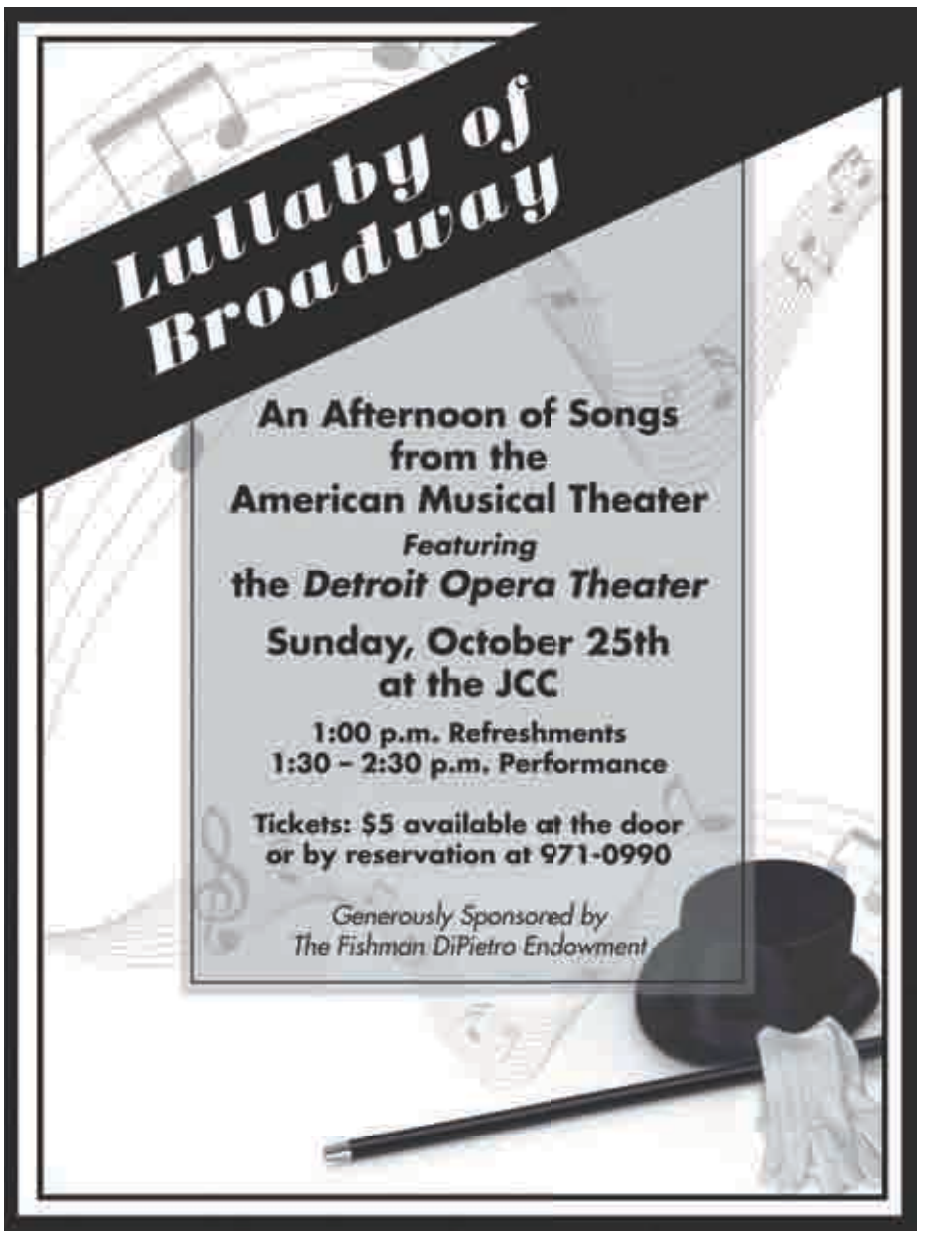
Vitals

Mazal tov

Sacha Moravy-Penchansky on his bar mitzvah, June 13.
Ivy Gleason on her bat mitzvah, June 13.
Jacob Priebe on his bar mitzvah, June 27.
Benjamin Moizio on his bar mitzvah, August 1.
Ethan Chupp on his bar mitzvah, August 29.
Alex Sugarman on his bar mitzvah, October 3.
Noah Steinberg on his bar mitzvah, October 3.
Quincy Field on his bar mitzvah, October 10.
Sabra Satz-Kojis on her bat mitzvah, October 10.
Scott Silverman on his bar mitzvah, October 17.
Abe Estenson on his bar mitzvah, October 17.
Eilanna Shwayder on her bat mitzvah, October 31.
Sara Norich on her bat mitzvah, October 31.
Lianna Bernstein on her bat mitzvah.
Sarajane Winkelman and Terry Silver on the marriage of their son, David Silver, to Angela Aquino.
Paul and Sari Shifrin on the marriages of their daughter, Kayla Shifrin to John Zaldonis and their son, Jonah Shifrin, to Ariel Schwartz.
Gil Seinfeld and Debra Chopp on the birth of their son.

Condolences

Jim Saalberg on the death of his sister, Barbara Sulzer, August 8.
Sue Pear on the death of her father, Clyde Oler, August 11.
Kathy Okun on the death of her father, Seymour Okun, August 27.
Hylan Moises on the death of his mother, Ann Moises, August 26.
Robert Silver on the death of his wife, Rose Silver, September 2.
Yossi Holoshitz on the death of his mother, Batia Holoshitz.
Batya Shakevich on the death of her husband, David.


Lullaby of Broadway
An Afternoon of Songs from the American Musical Theater
Featuring
the Detroit Opera Theater
Sunday, October 25th at the JCC
1:00 p.m. Refreshments
1:30 – 2:30 p.m. Performance
Tickets: $5 available at the door or by reservation at 971-0990
Generously Sponsored by
The Fishman DiPietro Endowment

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Correction

Camp Young Judaea Midwest's new phone number is (847) 675-6790; registration is now open for the 2010 season.

Please patronize our advertisers and tell them you saw their ad in the Washtenaw Jewish News!

October Events

The Great American Songbook
Bill Charlap Trio

Bill Charlap piano
Peter Washington bass
Rodney Green drums

Fri, Oct 2 | 7 PM & 9:30 PM
LYDIA MENDELSSOHN THEATRE

THE 7 PM PERFORMANCE IS SPONSORED BY **MICHAEL ALLEMANG AND JANIS BOBRIN.**
FUNDED IN PART BY THE **NATIONAL ENDOWMENT FOR THE ARTS** AS PART OF ***AMERICAN MASTERPIECES: THREE CENTURIES OF ARTISTIC GENIUS.***
MEDIA PARTNERS **WEMU 89.1 FM** AND **METRO TIMES.**

Punch Brothers
Featuring Chris Thile

Wed, Oct 7 | 8 PM
POWER CENTER

MEDIA PARTNERS **WEMU 89.1 FM** AND **ANN ARBOR'S 107ONE.**

Alisa Weilerstein cello
Inon Barnatan piano

Thu, Oct 8 | 8 PM
HILL AUDITORIUM

PROGRAM

Beethoven	Cello Sonata No. 2 in g minor, Op. 5, No. 2 (1796)
Britten	Cello Sonata in C Major, Op. 65 (1961)
Stravinsky	Suite Italienne (1932)
Rachmaninoff	Cello Sonata in g minor, Op. 19 (1901)

MEDIA PARTNER **WGTE 91.3 FM.**

Two Different Programs!
The Suzanne Farrell Ballet

Suzanne Farrell artistic director

Fri-Sat, Oct 9-10 | 8 PM
Sat, Oct 10 | 1 PM [FAMILY PERFORMANCE]
POWER CENTER

THE 09/10 FAMILY SERIES IS SPONSORED BY TOYOTA

SPONSORED BY THE **LENORE M. DELANGHE TRUST.**
FUNDED IN PART BY THE **NATIONAL ENDOWMENT FOR THE ARTS** AS PART OF ***AMERICAN MASTERPIECES: THREE CENTURIES OF ARTISTIC GENIUS.***
MEDIA PARTNERS **MICHIGAN RADIO 91.7 FM, METRO TIMES,** AND **BETWEEN THE LINES.**

Ravi Shankar and Anoushka Shankar

Thu, Oct 15 | 8 PM
HILL AUDITORIUM

MEDIA PARTNER **ANN ARBOR'S 107ONE.**

National Theatre Live

All's Well That Ends Well
By William Shakespeare

Sun, Oct 11 | 5 PM
MICHIGAN THEATER

A PARTNERSHIP BETWEEN **UMS** AND THE **THE MICHIGAN THEATER.**

Love's Labor's Lost
Shakespeare's Globe Theatre of London

Dominic Dromgoole artistic director

Tue, Oct 20 | 8 PM
Wed, Oct 21 | 8 PM [SPECIAL PERFORMANCE FOR STUDENTS]
Thu-Sat, Oct 22-24 | 8 PM
Sun, Oct 25 | 2 PM
POWER CENTER

INDIVIDUAL PERFORMANCES SPONSORED BY
GILBERT OMENN AND MARTHA DARLING
JANE AND EDWARD SCHULAK
PARTICIPANTS IN THE 2002 "SHAKESPEARE'S BIRTHDAY CELEBRATION" TRIP TO ENGLAND
University of Michigan Health System

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Stile Antico

Tue, Oct 27 | 8 PM
ST. FRANCIS OF ASSISI CATHOLIC CHURCH

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Belcea Quartet

Fri, Oct 30 | 8 PM
RACKHAM AUDITORIUM

PROGRAM

Haydn	String Quartet in C Major, Op. 20, No. 2 (1772)
Shostakovich	String Quartet No. 14 in F-sharp Major, Op. 142 (1973)
Schubert	Quartettsatz in c minor, D. 703 (1820)
Britten	String Quartet No. 3, Op. 94 (1975)

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